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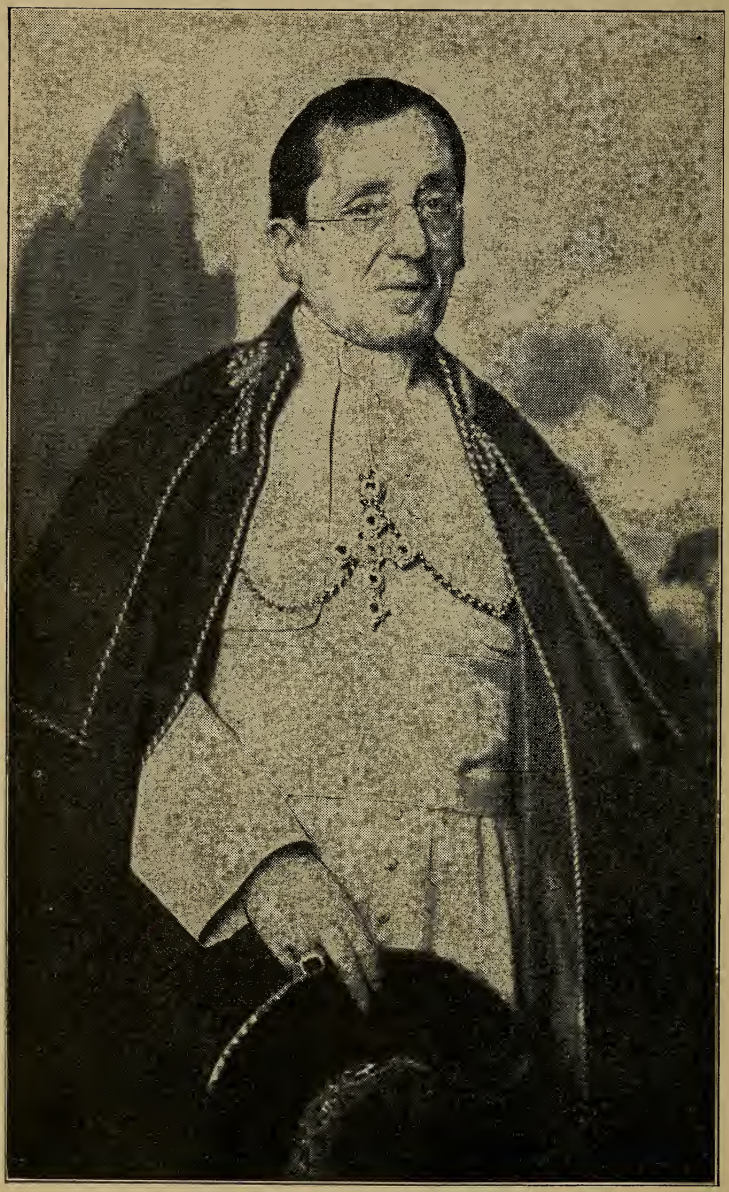
The Vatican and the War



Pope Benedict XV

The Vatican and the War

A Retrospect and Forecast: Being a review of the past attitude of the Vatican towards civil and religious government, and an analysis of her latest utterance upon these matters as related to the European War.

BY

DR. PERCY T. MAGAN

"If there has ever been, and if there still be a question reaching far into the future, it is the question of church power."—*Hon. W. E. Gladstone.*

"Take thou the tiara adorned with the triple crown, and know that thou art the Father of princes and of kings, and art the Governor of the world."—*Coronation Service of the Pontiffs.*

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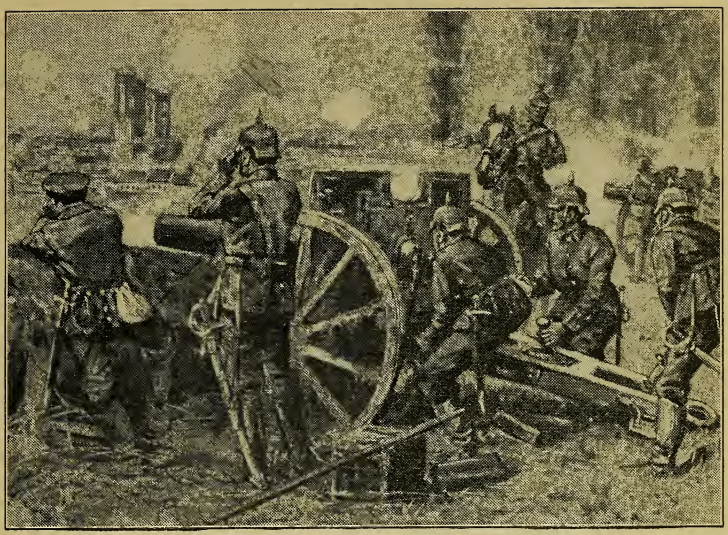

German Artillery Bombarding Rheims

CHAPTER I

"WHAT MEANETH THE NOISE OF THIS TUMULT?"

EVER since that sultry summer afternoon when the roar of cannon around ill-fated Liege announced that Europe at last had crossed the Rubicon, men and women everywhere have ponderingly inquired in the language of Eli, the aged seer, "What meaneth the noise of this tumult?" The blast of the bugles resounded around the earth calling mighty nations to the fray. The most costly, the most hideous, the most destructive war of all the ages was on. Men gasped and held their breath, stunned as it were, at the appalling suddenness and terribleness of it all.

In a moment of time all things seemed to have been thrown out of their natural harmony and precipitated into a horrible melting-pot. The fires of war had been

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Wogo Tankositsch, who laid the plot for the assassination of Archduke Ferdinand, which brought on the European war.

lighted—on a scale infinitely more vast and terrible than ever before in the history of the world. Men knew that the most fearful, the bloodiest holocaust of all times was about to be staged. They thoroughly realized that the mightiest destruction of homes and farms, of villages and of cities, the world had ever seen was now to commence. Full well men understood that a killing, the most gigantic of all the ages, was to be enacted. In their minds they conceived, in part at least, how sickening the toll of the war would be.

In this they were not deceived, for murder, lust, and rapine have prevailed on a scale unparalleled in the history of any war between civilized nations during the last three hundred years. The flight and continued voluntary exile of thousands of Belgian refugees reveals the awful situation in that unhappy land. There is no historical parallel in modern times for the flight of so large a part of a nation before the invader.

Men asked themselves: Is this the baptizing wherewithal the twentieth century is to be baptized? All the hopes which had been so fondly builded upon the peace societies, the Hague Tribunal, arbitration treaties, upon the religion, culture, and civilization of a refined and enlightened age, had been stricken to the dust, and the Old World, in less time than it takes to tell it,

Belgian refugees

had, to use the expression of Lord Roseberry, "rattled into barbarism."

So men have been perplexed, and many a heart has cast about in an endeavor to find out whether these wars and rumors of wars are those foretold in Scripture, or whether they are only accidental and uncorrelated events. The spirit of many a man has been set to thinking and wondering whether indeed the judgments of God are abroad in the land. It is with the hope that some of these questions may in a simple manner be answered from the Word of God, and that the times in which we live may be pointed out and made clear, that these lines are written.

To many the events of the world's history appear only as a tangled mass altogether without form and void. To such the annals of mankind are but the weary record of one political or ecclesiastical intrigue after another; of the selfish graspings first of this nation or sect, and then of that; of the rise and fall of dynasties, monarchs, and prelates; and of war following war in quick succession, with all its attendant misery and woe and its

train of shattered circles, broken hearts, and cruel death.

It is only too true that gazed upon from that angle of vision the story of our race soon palls upon the mind, and the past brings only a sickening sensation which in turn causes to be inborn within us a deep desire for the awakening of a holier day.

But there is a better angle of view from which to study the world-shaping events of history. There is a divine philosophy in this science. History is not a dead letter of events. It contains both letter and spirit; and while the letter killeth, the spirit giveth life.

God is in all history, and the print of his hand and the mark of his stately step can be traced throughout its pages. And when God is seen and acknowledged and proclaimed in all the affairs of men, churches, and nations, the tangled mass will be unraveled.

We may go down into the amphitheater of history, we may view the struggles of men and of nations, we may watch them developing their political, diplomatic, and ecclesiastical schemes and plans, and joining battle in violent collision in legislative halls and on fields of blood, and our ears may shrink from the strange din of arms —"yet if we will only search and see, we can everywhere discover the majestic form of the God of all the earth."

And the Bible, the revealed Word and will of God, calls for and substantiates this view. Six times in two short chapters of the book of the prophet Daniel, in slightly varying language, is the truth expressed that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." Dan. 4: 17, 25, 26, 32, 37; 5: 21.

And Job wrote:

"With God is might and sufficiency: the beguiled and the beguiler are his. Counselors he leadeth captive, and judges he maketh distracted. The authority of kings he dissolveth, and bindeth their loins with a cord. He leadeth the chief officers of the state captive; and stout warriors he overthroweth. He bewildereth the speech of the trusty statesman. He taketh away the wisdom of the senators.

He poureth contempt upon the nobles, and unstringeth the girdle of the stout-hearted. He discloseth the recesses of darkness, and draggeth the death-shade into daylight. He letteth the nations grow licentious and destroyeth them. He enlargeth them and giveth them quiet. He bewildereth the judgment of the leaders of the people of the land, and causeth them to wander in a pathless desert; they grope about in darkness, even without a glimpse. Yea, he maketh them to reel like the drunkard."—*Job 12: 16-25, translation of John Mason Good, London, 1812.*

All things in history will then be seen to have been "curiously made" by the Maker of history to subserve in the end the interests of his divine will. All reveal

Fighting with bayonet and hand grenades

the forwarding of the great purpose of heaven — the glory of God and the redemption of lost mankind. If we would rightly interpret history our eyes must be kept steadily fixed on the great plan of salvation. But few writers of history have written with this in view. As a rule, the first thing that history should have shown is the last thing that it has shown.

We Have Fallen Upon Evil Days

Today we are living in mighty times. We have fallen upon evil days, when, despite our boasted spirit of humanity and civilization, more flesh and blood is

being sacrificed upon the altar of Mars than ever before in the carnage-stained history of this old, unhappy world. From their pinnacle of pomp and pride, of ease, luxury, and material welfare, the nations of today have looked down with unmingled scorn and contempt upon the barbaric ages of the past. But all the butcheries of that king of Assyria who claimed that he had subdued

Photo by Paul Thompson

German troops in the streets of a burning town

the earth so thoroughly that "there was none that moved the wing, or opened the mouth, or peeped," dwindle into trifling insignificance with what is taking place today on both the Eastern and Western battle fronts. No war of Nebuchadnezzar, the Babylonian head of gold of Daniel's prophetic image, compares in proportion or importance with the happenings around Ostend and Ypres, where the slain of Teuton, Frank, and Saxon have choked great waterways. What comparison is there between the capture of Babylon by Cyrus the Persian and the sack of Louvain by the Germanic hosts? The ruins of Rheims, the desolation of Termonde, and

the blackened ashes of Lille cannot claim much favorable comparison beside the deeds of Darius the Mede or those of Alexander the Great. The wars of the mighty Julius Cæsar pale into insignificance and are mere pigmies beside those now taking place in the theater of war on French and Belgian soil. The armies of Charles the Fifth and Philip the Second would hardly make a "reconnaissance in force" when compared with the titanic armies now locked in a death-grapple on the fields of Europe. The campaigns of the first Napoleon almost lose their place in history beside that mighty line of battle which sways and rolls forth and back from Switzerland to the North Sea; from Galicia to the waters of the Baltic, to say nothing of the far-flung battle line of the Italian hosts, or that of the fighting hordes on the Gallipoli Peninsula.

"Standeth God Within the Shadow"

What do these things mean? What place have they in the great drama of earth's story? Does the One who sitteth in the heavens take note of them? Does he who sitteth in the circle of the earth, who wrote in his book about the wars of the ancients, take no account of this the greatest toll of human life ever taken by the holocaust of battle? Does God, who once said that he ruled in the kingdoms of men, and appointed over them whomsoever he would, pass carelessly by the greatest tragedy that has ever befallen the sons of Adam? It cannot be that he does. It seems impossible that the inspired Scripture which foretold the wars of Babylon, Medo-Persia, Greece, and Rome should have made no note of this the mightiest conflict that has ever crimsoned the soil of earth. It seems incredible that a struggle which means so much in woe to so many millions of earth's sons and daughters should mark no epoch in the history of this world. Nor is this idea uncommon.

(12) Battle on the Yser Canal, Belgium

"Armageddon — And After"

In a recently issued work, running under the above title, Dr. W. L. Courtney, the editor of the London *Fortnightly Review*, has the following significant paragraph, which is indicative of some of the thoughts which are passing through the minds of thinking men:

"The newspapers have lately been making large quotations from the poems of Mr. Rudyard Kipling. They might, if they had been so minded, have laid under similar contribution the Revelation of St. John the Divine. There, too, with all the imagery usual to the Apocalyptic literature, is to be found a description of vague and confused fighting, when most of the kings of the earth came together to fight a last and desperate battle. The seven angels go forth, each armed with a vial, the first poisoning the earth, the second the sea, and the third the rivers and fountains of waters, the fourth the sun. Then out of the mouth of the dragon, of the beast, and of the Antichrist come the lying spirits which persu de the kings of the earth to gather all the people for that great day of God Almighty 'into a place called in the Hebrew tongue Armageddon.' Translated into our language the account might well serve for the modern assemblage of troops in which nearly all the kingdoms of the earth have to play their part with few and not very important exceptions. It is almost absurd to speak of these events as though they were merely incidents in a great and important campaign. *There is nothing in history like them so far as we are aware.* In the clash of the two great European organizations — the Triple Alliance and the Triple Entente — we have all those wild features of universal chaos which the writer of the Apocalypse saw with prophetic eye as ushering in the great day of the Lord, and paving the way for a new heaven and a new earth."

While Dr. Courtney's interpretation of the scripture referred to in the above citation, may not be strictly correct, it is of value, nevertheless, in proof of the contention that men are beginning to believe that the Bible is not altogether mute upon the subject of the present war. Certain it is that much of the Bible is taken up with the story of the wars of nations, or with prophetic utterances concerning conflicts which were to come. And it cannot be but that this — the greatest of them all, up to the present time — is also spoken about in Holy Writ.

"That Nation . . . Will I Judge"

There can be nothing more certain from the Sacred Writings than that the Lord keeps an account with churches and nations as well as with individuals. Back in the days of the patriarch Abraham the Lord said: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also *that nation*, whom they shall serve, will I judge: and afterward shall they come out with great substance. And . . . in the fourth generation they shall come hither again: *for the iniquity of the Amorites is not yet full.*"

Now the Amorites were not only a nation, they were also a church — a heathen church. With them, religion and the state were one and the same thing, indissolubly bound together. Religion with them was a thing administered by the government. Individual conscience was unrecognized by those heathen people. By the arbitrary power of the government the creed and tenets of the form of worship which was thought best for the people, were formulated; and by law every man was bound to worship according to such creed and tenets.

There are two things therefore which stand out clearly from this scripture: First, that God keeps an account with nations and churches, for the Amorites could not be dispossessed of their land and heritage by the people of Israel until the measure of their iniquity was full. Second, there comes a time when the account of nations and sects is closed, and then, at that time, that nation and church is judged and dealt with by the Lord. The Amorites were notorious for their gross immoralities and their sensual idolatries. In these things lay their glaring sins rather than in governmental shortcomings. It was their sins as a church rather than their sins as a government that were damning them. But at this time that people had not filled up the cup of their

iniquity, and until their corrupt ways had reached a certain mark which God had fixed he would not send forth any decree for their annihilation. A loving God was willing to bear with the sins of that church and nation until the fourth generation, and then, if there was no change for the better, his judgments were to be visited upon them.

The Punishment of the Hebrew Church

All through the history of the children of Israel the same truth is revealed. Not only did God punish individual Hebrews for their own private sins; but the nation of Israel as a nation, the church of Israel as a church, suffered visitations of divine wrath whenever their iniquities reached a point too great to warrant further forbearance from God. Over and over again in the book of Judges there are recorded expressions similar to the following:

> "And the children of Israel did evil in the sight of the Lord, and forgat the Lord their God, and served Baalim and the groves. Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years. And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother." Judges 3:7-9.

Now the worshiping of Baalim and the groves was a religious act. Hence it was their church sins, if the expression may be allowed, rather than their civil crimes, for which as a body they were suffering condign punishment.

God Keeps an Account With Nations and Churches Today

In this day and generation, as much as then, the King of kings keeps an account with all the nations. While his mercy is tendered with calls to repentance, this account will remain open. But there comes a day when the figures have piled up to a certain amount which

God has fixed, and then it is that the ministry of his wrath commences. Then the account is closed and the Saviour pleads no more in their behalf.

The nations and churches of today have been the beneficiaries of wondrous mercies from on high. Great light has been shed from the pages of God's Holy Book, which has shone into the hearts of men. Well may it be asked: How has this light been received and heeded? Do holy living, humility of life, and unselfishness of soul mark the nations and churches of the present day? Where is the line of demarcation between the church-member and the worldling? Do self-seeking, pride, arrogance, and greed mark the life of church-member as much as that of sinner? In these days of material wealth and splendor is God remembered or has he almost been forgotten? Is religious life as it was in the olden time, or has it become mere theory and cold philosophy? On this point the words of a noted British publicist will be of interest:

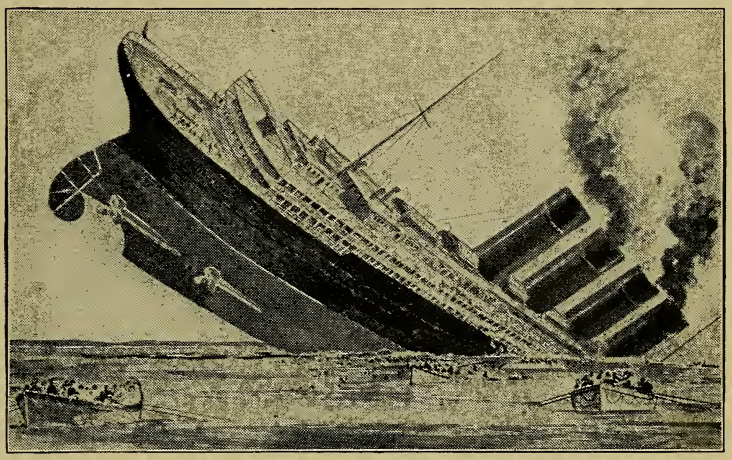
> "Nature allows things to go on until they come to a head and disease breaks out. Then the body either throws them off, or the patient succumbs.
>
> "This war comes as a divine judgment — the day of settling of accounts — and not to the Germans alone. It will punish us for our worship of the golden calf, and the brazen image; will tend to shatter the self-complacency and the self-absorption of the university professor with his remoteness from the real human interest — the things which spring from the heart — and will scatter much of the shallow buffoonery of public life. For the soulless mind the settlement is at hand."— *Sidney Whitman.*

"The Bounds of their Habitation"

In the book of the Acts of the Apostles it is written that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." God, then, has a purpose in

permitting nations to exist. He determines the time when nations shall rise and fall; he decrees the bounds of their habitations — and he does it all with one great thought in mind — "that they should seek the Lord." When nations in pride and arrogance turn their backs upon the Lord, and spurn his laws and ways, their account on the heavenly books will be closed and divine judgments will be visited upon them.

Can it be that the present titanic struggle in Eu-



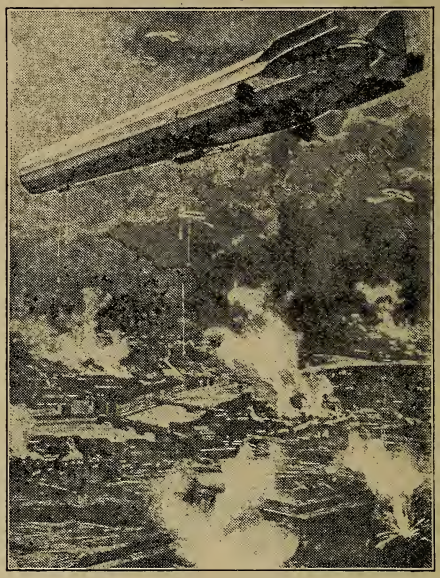
Sinking of the "Lusitania"

rope is a judgment of God? Can it be that through this agency God is calling upon nations, churches, and men and women to repent and turn to him before the accounts are finally closed? Certain it is that God does send judgments in the hope that the very presence of these may lead men to turn to him, for it is written by an ancient seer:

"With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: *for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.*" Isa. 26: 9.

"The Curse Causeless Shall Not Come"

All these are weighty questions and well worthy of the thought of serious men. These are among the real things worth studying in connection with the present struggle. Much time has been spent discussing the size and equipment of the various armies partaking in the fray. Much has been written concerning the ingenious mechanism of the different patterns of rifles and quick-firing guns; men are keenly interested in the muzzle-velocity and destructive energy developed by the mortars, howitzers, and other types of mighty cannon. Aeroplanes, submarines, and battleships are much studied and admired. The merits of the different generals in the field are subjects of common comment and conversation. But all these things are more or less immaterial and superficial. There are questions connected with the present war incomparably greater, immeasurably higher, infinitely deeper, and eternally more vast than any of these.



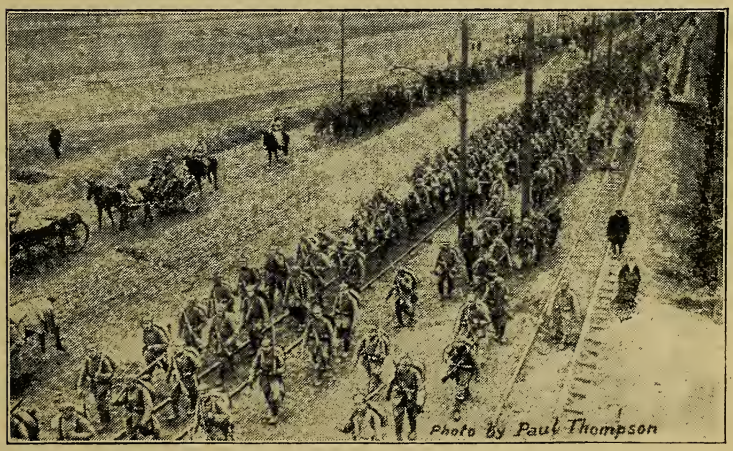
Zeppelin airship dropping bombs upon a city

A dreadful curse is upon the earth. What are the causes of it? Are not the words of Solomon, the sage of Israel, as true today as when he wrote his book of Proverbs? "As the bird by wandering, as the swallow by flying, *so the curse causeless shall not come.*" Has the

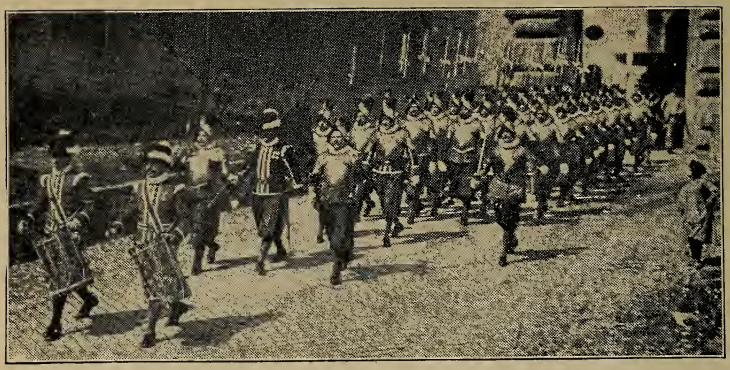
world reached the time foretold by the prophet Hosea when he said:

"The days of visitation are come, the days of recompense are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred." Hosea 9: 7.

And not only are the deeper causes of this scourge well worthy of our thought, but so also are the real things which may establish themselves in the world when the strife has stilled. Whether one side or the other gains or loses this or that piece of territory is not of itself a matter of prime importance. Will the close of the war witness the establishment of great and good reforms or will it see the revival of old errors put forth as panaceas bringing peace? Will churches call men to repentance or will they busy themselves with efforts to reform governments and establish religious things on a civil basis? These are the weighty problems well worthy of our thought. Let every soul ponder upon the mighty question: *"What meaneth the noise of this tumult?"*



German infantry advancing in Galicia



The Swiss Guard at the Vatican

CHAPTER II

"I WILL EXALT MY THRONE"

A LUST for empire and world dominion — each one of the Great Powers striving to exalt his throne — is the real cause at the bottom of the present struggle in Europe. An innate desire for self-exaltation possesses the soul of each of the belligerents.

On the part of the Vatican there is a determination to thrust herself into such a position between the belligerents that she will in a measure have brought about a restoration of her old-time power and glory. She will, in part at least, have reestablished her claim to possess a power and authority superior to that of the kings and princes. And she will use this power to force her religion and creed upon the inhabitants of the world. One of the mottoes of the Roman Catholic Church is "*semper eadem*"— always the same. To bring the world beneath her sway politically and religiously, is the undying purpose of the Vatican. Rome, in a recently issued papal encyclical, declared that the "root cause" of the war is that her theories in regard to the relation of civil government to religion have been abandoned by the nations.

Fortune, apparently, in one way or another, has smiled upon some of the Great Powers more than upon others. These have gathered unto themselves much of this earth and the things which pertain thereto. Such fear that if they peaceably permit any of their neighbors to share in their acquisitions it will mean their own undoing in the terrific and nerve-racking race for national and international supremacy. They are afraid if they surrender even a part of what they possess they will in time lose all and sink into insignificance and national decrepitude.

Others of the Great Powers have not been so fortunate as their neighbors. They do not possess as many or as flourishing colonies or as much material wealth. Believing themselves to be as well qualified as other aggregations of mankind to enjoy and administer such possessions, they are determined to secure by force of arms what they consider their just share. "Earth-hunger" is a disease common to all the Great Powers. They have all been suffering from the malady for some time, and by 1914 the fever was running so high that an eruption was due to appear.

While possibly no one of the great nations would confess to a desire for "world empire," yet the actions of many, if not all of them, give evidence that the seeds of that ailment are still germinating. No one is in the least particular about asking the other how this or that move will suit him. The thirst for more of this earth and its riches must be slaked and satiated at any cost. Material greatness and power are the goal. The right or wrong of things enters but little, as a rule, into the count.

Of all the worldly lusts to which the mind of man is heir, the lust for universal empire, civil or religious, is the strongest. To the unregenerate heart there is nothing like it. By its side the possession of gold and silver pales into insignificance. Only a few bold spirits have

ever dared even to conceive of this mightiest of human ambitions. It is truly a game for kings and popes to play, and few even of these have had the courage to play it. Nebuchadnezzar, Alexander the Great, Augustus Cæsar, and Napoleon Bonaparte have each in turn aspired to the pinnacle of world dominion. This same lust for power and universal empire dominates the great nations of today.

Alexander the Great viewing the body of the Persian King Darius

The Right to Universal Empire

The only One who holds inherent right to universal empire is the Maker and Creator of the universe. To him by virtue of his creative power belongs the right to reign — to reign over all the earth and all mankind. For the Scripture says:

> "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Col. 1:16, 17.

From this it is clear that all thrones, dominions, principalities, and powers are created by the Lord. His, therefore, is the right to prescribe the extent and limits of their powers.

Nevertheless, in the very dawn of time an attempt was made to wrest this universal sovereignty from the Creator. The story is familiar to most of us that Satan was an angel of light, and that he fell from his high estate and was cast out of heaven. But the cause of his being thus degraded is but little known or understood. Concerning this the Scripture states:

"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." Isa. 14: 12-15.

Lucifer was cast out of heaven because he had said, "I will exalt my throne above the stars of God. . . . I will be like the Most High." In other words, the thing for which Satan was expelled from heaven was his arbitrary attempt to usurp the throne of God. He had attempted to make himself ruler over the angels of heaven. He had undertaken to do this without ascertaining from the other inhabitants of heaven whether they cared to have him rule over them or no. It was because of this determination to usurp authority, to make himself a ruler in heaven without the consent of the governed, that Satan was cast out from above. This was the origin of that wicked principle of arbitrary rule and authority which has been seen in so many rulers and nations from that day down to this.

Mark it, Satan did not say, "I will exalt myself," but "I will exalt *my throne*." In the very nature of things a throne signifies *government* — governmental power. Therefore Satan's proclamation was that he intended to set up a government of his own in place of the government of God. Moreover his plan was to set up his government *arbitrarily* —"I will exalt." He did not propose this prerogative for himself by the suffrage of

his fellows. He had determined to make himself absolute sovereign of the universe by his own despotic power — absolute, despotic monarchy was then Satan's model and ideal of government.

It was for this principle and purpose that he fought against God and against Christ, and against the angels of Christ. And it is for this principle and this purpose that, directly and through instrumentalities, he has been contending against Christ and the church of Christ ever since "he was cast out into the earth."

And this is made clear from the words in the Scripture concerning Satan: "Thou that didst weaken the nations." Satan is the one who has instigated the rulers of the nations to acts of aggrandizement and of arbitrary rule; and, in the end, these things all bring weakness to a nation. Hence, of him it is said: "Thou that didst weaken the nations."

"An Extremely Impious Rebel"

After the flood it was divinely appointed that the sons of Noah should, although they all spoke the same language, journey to different parts of the earth and dwell there as separate and distinct nations. Thus it is written:

> "These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood." Gen. 10: 32. See also Gen. 10: 5, 18, 20.

For this division of the earth into nations there existed in the mind of God a mighty reason, and one which is of vital import to the people of the world today. The Scripture record tells how, as they journeyed, they found a plain in the land of Shinar "and they dwelt there." They had been told to go on and scatter abroad, but instead of doing this they remained together in one company in the land of Shinar. There they built a city and a tower, and said: "Let us make us a name, lest we be scattered abroad upon the face of the whole earth." The Lord had told them to scatter abroad. They de-

termined in spite of this to remain together under one name and as one nation. Then the Lord said:

"Behold the people is *one*, and they have all one language; and this they *begin* to do: and now *nothing will be restrained from them, which they have imagined to do.*" Gen. 11:6.

Therefore the Lord confounded their language and scattered them abroad upon the face of the earth. The Almighty in his wisdom understood that if there was but one nation in the earth, its power would be so great that its rulers would be restrained from nothing, and the situation of mankind in general would be intolerable.

The dispersal at the Tower of Babel

Now why did God visit his displeasure in such a drastic manner upon the builders of this tower? Why should he so signally manifest his wrath by confounding their language so that they were obliged to leave "off to build"? God certainly knew that, build as they would, it was utterly impossible for them to construct a tower whose top would reach unto heaven. He was aware that this object never could have been attained even if their speech should not have been confounded. At best the attempt would have been futile.

The visitation at Babel was a preventive measure interposed by God to make it impossible for the human family to pursue a certain policy. It was to restrain them from doing certain things which they had imagined to do.

What now was that policy? What had they conceived

in their imaginings which God proposed to restrain? Why were they restrained at that time and restrained for all time?

The leader in this rebellion was Nimrod, whose name signifies "*the extremely impious rebel.*" Why was Nimrod a rebel, and against whom was he rebelling? God had told the descendants of Noah to scatter abroad on the face of the whole earth. Nimrod and his followers determined to disobey this command, and instead of founding many nations to found but one and make themselves "a name, lest we be scattered abroad." The city which they designed to build was to be the capital of this world-wide empire, and the tower or temple was to be the place from whence the tenets and doctrines of the one state-controlled heathen religion were to be promulgated and enforced upon all the sons of men.

Such then was their scheme: one universal empire; one heathen monarch to reign over it; one capital city from which his decrees were to emanate to the entire globe; one tower or idolatrous temple from which his heathen religion was to be disseminated to all mankind.

Satan himself was the father of this idea. Fascinating reasons could be advanced to prove its great worth: If there were but one nation there could be no war, and thus much sorrow and bloodshed would be avoided. If there were but one absolute monarch ruling over the entire world there could be no distracting differences in law and policies and the like; thus men could live in quietness and peace, and enjoy prosperity.

If that one king should stand at the head of the authorized state religion there could be no clashing of creeds or warring of religious factions.

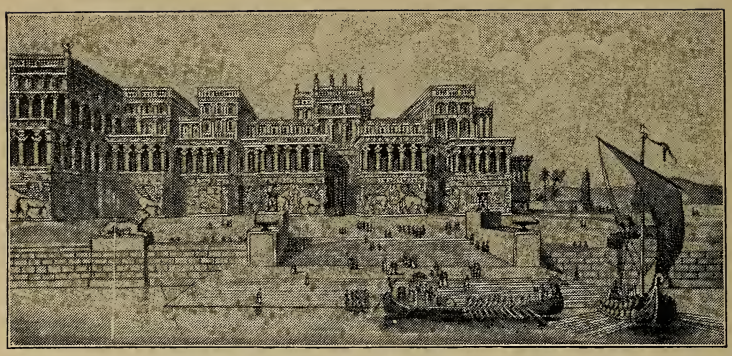
The genius of the thought involved in the whole scheme is found in the name of the city and kingdom. At the present time the word Babel signifies "confusion," because of what occurred at that place. Originally

it meant the "Gate of God." The same root word is rendered "Babylon." That name to the ancient Babylonians never signified "confusion." Nebuchadnezzar never went up and down the world proclaiming that he was king of "confusion."

It was the devil's counterfeit of the gate and road to heaven. It was his endeavor to accomplish on earth what he had failed to accomplish in heaven. But God foresaw that it could only result in the very opposite of all this. He knew that instead of peace and liberty, it meant bloodshed and despotism. Satan originated the vast scheme so that whenever and wherever some soul should arise to teach the true religion of God he could be crushed at a blow.

That deep-rooted plot was nipped in the bud — not simply for the time being, but for as long as the world stands. The confounding of the language, the introduction of different tongues, was God's method of forever checkmating the world empire — the world-religion plan. Forever the different languages were to prove a barrier to world-empire in either church or state. In God's goodness he did it so that in the ages to come, when his worshipers were persecuted in one land they could flee for safety to another. So that when laws restricting liberty of conscience were enacted in one kingdom, another could extend to the oppressed an asylum and a sanctuary.

Foiled in his efforts, Satan has worked unceasingly from that time to this to accomplish indirectly that which he is prohibited from doing directly; and when the dire day shall arrive that he shall accomplish his desires, God will come down and there will be a confusion infinitely greater than that at Babel. And in that day the different languages will come to an end forever, and one tongue for all the righteous will be again.



A Babylonian Palace

CHAPTER III

"THE HAMMER OF THE WHOLE EARTH"

AFTER the signal judgment of God in confusing the tongues of men at Babel, the colossal Satanic plan for filling the world with a single empire was made forever an utter impossibility. The thing could never now be done as it might have been had the whole earth remained of one language and of one speech.

As time passed, however, men were destined to see attempts made, under the hand of the "Prince of this world," to approximate the original plan as nearly as the changed conditions would permit. Since it was no longer true that "the people is one," could the different peoples be conquered and brought under the hand of one all-powerful ruler, who with despotic sway should enforce his dominion and religion? And it must ever be remembered that in the mind of Satan the enforcement of religion was the thing of prime importance.

"Thou Art This Head of Gold"

The first masterly attempt at this manifested itself in the Babylonian Empire. As stated in a previous chapter the word Babylon, like the word Babel, signifies "The Gate of God." Thus it was that the founders sought

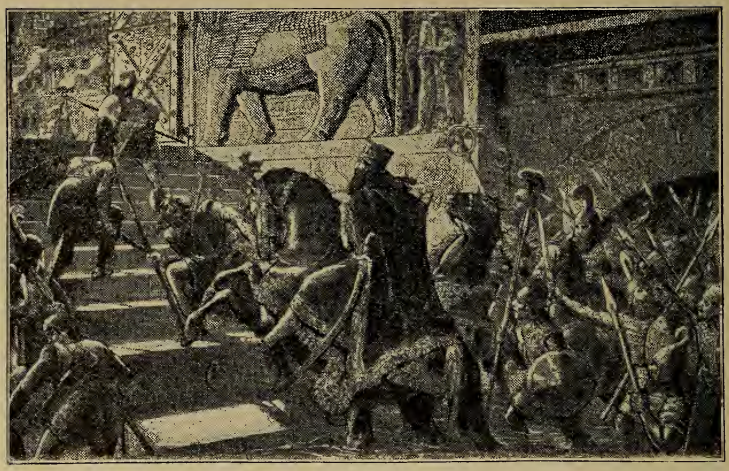
to impress on all the world the marvelous place which they verily believed their empire was destined to fill.

Of all the seats of empire — of all the cities that the pride and power of man had built on the earth, Babylon was the greatest. The society was kingly indeed. We read of a mighty peerage — of "satraps, captains, pashas, chief judges, treasurers, sheriffs, and rulers of provinces, with their splendid costumes of scarlet and parti-colored sashes." The place was the fountain of scientific research. Here the first foundations of astronomy were laid. There were colleges and observatories for research work where the learned spent their time.

But at what a cost had all this pomp, magnificence, luxury, material and imperial splendor been attained? Every people, every nation, and every language had been beaten into submission by Nebuchadnezzar and the all-conquering Babylonian hosts. One and all, they had been thus beaten down to such an extent that Babylon is described by the Bible as the "hammer of the whole earth." Jer. 50: 23. And that terrific hammer of nations had struck, and struck, and struck again and again until it seemed as if every independent people had been battered down beneath her sledge-like blows.

Once this was accomplished, the hammer swung round to subdue the consciences of men, and to cause every soul to bow to heathen idols. The power of that mighty governmental machine was now to be used to pound the sacred sanctuary of the soul into the mold of the state religion. Shadrach, Meshach, and Abednego were cast into the fiery furnace because they would not bow down to the golden image on the plain of Dura.

And herein lies the danger of the present hour. If Rome shall succeed, as a result of the great war, in reestablishing her temporal authority over the nations of the earth, there will be persecution for conscience' sake again just as surely as there has been in the past.



Taking of Babylon by Cyrus

For in the famous "Syllabus of Errors" issued by Pope Pius IX, December 8, 1864, it is held that it is an error to believe or teach that "the church has not the power of availing herself of force, or any direct or indirect temporal power." This Syllabus is "infallible and irreformable." Persecution does not by any means always come because men love to inflict pains or torture upon their fellows. It comes because those in power believe in a certain creed and system and believe that to be the only religion of God, and with temporal authority in their hands believe they would be recalcitrant to a trust if they did not compel men to do their way. But the system, whether at Babel or in Babylon, or inculcated and administered by the Church of Rome, is fundamentally wrong and contrary to the Word of God.

Under the reign of Belshazzar things went rapidly from bad to worse. The Almighty had decreed that universal empire should not be. Babylon—"the hammer of the whole earth"—was herself to be broken to pieces.

"It is Time to Thresh Her"

And now the divine voice was speaking from heaven and saying: "It is time to thresh her." Jer. 51:33. Long before, a seer of God had foretold: "Babylon shall sink, and shall not rise from the evil that I will bring upon her." Jer. 51:64. In one fell night was Belshazzar slain, "and Darius the Median took the kingdom."

Everywhere the fierce Median iconoclasts destroyed the idols. "Bel boweth down, Nebo stoopeth." "Merodach is broken in pieces." "And, behold, there cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground." Isa. 46:1; 21:9; Jer. 50:2. Her religion perished with her empire.

Thus "the oppressor ceased." Thus "the golden city ceased." Thus came to an end the first great experiment in world-wide empire and state-enforced religion, a religion likened by the Bible to that which Rome would force upon the world today. Thus did the hand of God lay in ruins that mighty and ingenious engine which the genius and the pride of the power of darkness had upreared to the end that the souls and bodies of men should be oppressed, and the knowledge of God forever annihilated. Thus perished "the hammer of the whole earth" when the chimes of the Eternal pealed forth: "It is time to thresh her."

A Roman Triumph

CHAPTER IV

"AS IRON THAT BREAKETH ALL THESE"

FOR a while Medo-Persia and Greece exercised world sway. Then came the "Iron Monarchy" of Rome, the last of the universal empires. When, in the year A. D. 476, that fabric of government, "the mightiest which upon this planet has been suffered to appear," was laid in ruin and dissolved in wreck there came to an end the age of the universal monarchies. Of the four — Babylon, Medo-Persia, Greece, and Rome — she, the last, had been by far the greatest.

Every acre of Rome's vast empire had been bought with blood. The brutal cut and thrust of conquest hewed its way through everything from peaceful Carthage to sunny Gaul, in whose behalf the brave Vercingetorix made his mighty fight. The battle of Actium, B. C. 31, was followed by the last conquest of Egypt. And says the eloquent DeQuincey:

"That conquest rounded and integrated the glorious empire.

It was now circular as a shield — orbicular as the disk of a planet: the great Julian arch was now locked into the cohesion of granite by its last keystone. From that day forward, for three hundred years, there was silence in the world: no muttering was heard: no eye winked beneath the wing. Winds of hostility might still rave at intervals: but it was on the outside of the mighty empire: it was at a dream-like distance; and like the storm that beat against some monumental castle, and at the doors and windows seemed to call, they rather irritated and vivified the sense of security than at all disturbed its luxurious lull. She could suffer only by the wrath of Providence, and so long as she continued to be Rome, for many a generation, she only of all the monarchies has feared no mortal hand."—"*Essay on the Cæsars,*" *Introduction, par. 9.*

These Romans were anything but merciful conquerors. The world at large suffered much under the gross misrule of the senate of Rome. And when at last the foreign wars of Rome were ended, then Roman unsheathed sword against Roman, and the men and women of the unhappy empire knew anguish still more keen during the three civil wars of the great Julius against Pompey, and the authors of the Triumvirate against Brutus and Cassius, and of Octavius against Mark Antony. Then were those terrible exactions which rapacious governors and *publicani* were continually making upon the people. Truly, indeed, was the little finger of Rome thicker than the loins of the three universal kingdoms in whose wake she followed.

Brute Strength

Such were the workings of the "iron rule" of Rome. The "Eternal City," risen from a bog once situate between the Tiber and the Anio, had become the metropolis of the earth, and that band of robbers whose keep had been the Mons Palatinus had become *le vainqueur des vainqueurs de la terre.*

There is a deeply significant thought in the very name of the "Eternal City" and empire. Curious it is that the early memorials of Rome appear to be Greek in their origin. That name, "Rome," was Grecian in its genesis, and literally interpreted it means "Brute

Strength." And "Brute Strength" correctly describes the foundation upon which the entire edifice of Rome was reared. Brute strength was the material out of which both woof and warp of the governmental fabric was woven. And brute force is the intrinsic, the ultimate thought and principle which is and ever has been mantled in that word "Rome" from the founding of the *Urbs Aeterna* in the misty gray days of the dawn of history down to these its twilight hours. In Rome, both pagan and papal, brute force has ever been the court of last resort. By this one weapon did that genuinely heathen nation seek to bring the world beneath her yoke, and by that same sword and stake has the great pseudo-Christian church sought to enforce her sway.

Roman Soldier

It was brute force that gave to Rome her territory. That vast and fertile domain brought forth her riches, riches bred luxury, and luxury gave birth to those most wretched of all twin sisters — corruption and vice.

Now the rule and ruin of Rome has been foretold in the Scriptures. Daniel the prophet, himself a statesman of renown, speaks of —

"The *fourth kingdom* which shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, *the kingdom shall be divided;* and there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall

stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Dan. 2: 40-45

Rome—The Dragon Empire

The twelfth chapter of Revelation opens with a view of a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. She brings forth a man child who was to rule all nations with a rod of iron; and her child was caught up unto God and his throne. Unquestionably the man child was Christ. The woman can be nothing else than a symbol of the Christian Church. Luke 24: 51; Mark 16: 9; Rev. 12: 3-5.

And there stood before the woman a great red dragon "to devour her child as soon as it was born." And now the question arises: What instrumentality, what power did Satan — the original "dragon" of the Bible — use in his attempt to devour the child Christ Jesus as soon as he was born?

Ah, he had a world-power, a universal empire, strong as iron, all ready for his undying purpose of annihilating the truth of God in the earth. That world-empire, which for this very purpose he had planned at Babel, which he had accomplished in part in Babylon —"the hammer of the whole earth," which he had tried again in Medo-Persia and Greece, he had accomplished as near to the full as the confusion of tongues would permit in the giant Roman Empire.

Satan had indeed timed things well that such an empire with such an all-powerful emperor ruling over it, filled the earth when the Son of God was born in Bethlehem. For the time when Christ was on earth was the all-crucial day in the history of redemption. If Satan could destroy the power of Christ, or annihilate him, he knew that his hellish principles must triumph. He

marshaled the world-empire under the master hand of the imperial Cæsars, absolutely controlling all things religious as well as all things civil. Never were his forces better prepared for the battle.

Rome, the world-empire of the Dragon, lost no time in her endeavor to put to death Christ, the man child born of the woman. First came the decree of Herod that every male child should be put to death. Herod was king of Judea, king by decree of the Roman Senate.

Satan was not to be halted by this. He never rested until Pilate, a Roman governor, sentenced Christ to death; till Roman soldiers nailed him to a cross, and till a Roman seal sealed him in a tomb, over which a detachment of Roman soldiers mounted guard. But as if the whole gigantic scheme which Satan had with such master cunning perfected were as a mere nothing for him to deal with, God sent one angel from heaven — the stone was rolled away, the guard of Roman soldiers became as dead men, and Christ arose to life.

In all this God had met Satan, as it were, at his own time and under his own circumstances, and triumphed over him even then and there, for the "man child" was caught up unto God and to his throne.

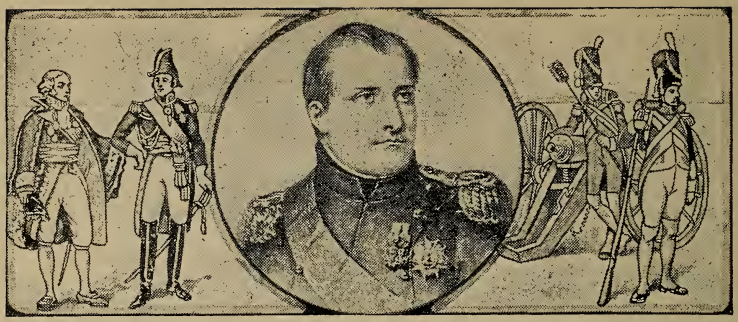
And as long as the Roman Empire remained, she remained as Satan's instrumentality, and he used her to persecute the church, till at last the measure of the great empire's iniquity was filled, and like the "hammer of the whole earth" before her, the decree went forth, "It is time to thresh her." Then that dragon empire, the mirror of Satan's mind, in civil and religious government, was crushed to pulp and ground to powder beneath the heel of the barbaric tribes of ancient Germania.

The prophet Daniel has stated of this kingdom that it should be divided into ten parts. Seven of these, according to the Scripture, were to remain till the end of time, when the God of heaven is to set up a kingdom which shall never be destroyed. Therefore any attempt upon

the part of any of the Great Powers at the present hour to set up a world-monarchy is bound to be in vain, for the division of the earth into a number of kingdoms is to stand until Christ shall come and set up the everlasting kingdom of God. Out of the present war there will never — there never can — come one overshadowing world-power.

Against the infinite fiat that the earth should be divided into a number of kingdoms which should never be united, have been hurled, each in its time, with titanic force and herculean effort, the clans of Clovis, the legions of Charlemagne, the flower of knighthood under Charles the Fifth, the dragoons of Louis the Fourteenth, and the battalions of Napoleon. The world reeled under the fierce charges of these world-empire grasping warriors, but the word of the Lord stood fast, and Europe has remained divided.

Victorious return of Clovis



Napoleon

CHAPTER V

"THEY SHALL NOT CLEAVE ONE TO ANOTHER"

THE greatest of all men who have attempted to unite the world beneath their sway was Napoleon Bonaparte. He came nearer realizing his ambition than any of the men who had gone before him since the days of the fall of the Roman Empire.

When the early days of Napoleon are taken into consideration it must be remembered that France single-handed was at war with all Europe. A veritable girdle of war enveloped her, at a time when her own interior was a seething cauldron of strife. Practically all Europe engaged in a coalition to stop the legions of France, but never were coalitions more futile than in the campaigns which followed upon 1792. In spite of all this formidable array against her the arms of the French were everywhere victorious — in Flanders, in Holland, in Spain, on the banks of the Rhine, in Italy, and in Austria. By 1795 peace was signed between France and Prussia, and France had attained to the greatest power she had ever known, and had added to herself by voluntary union, by conquest, or by alliance, immense territories and thirteen million souls.

There followed victory after victory — Rivoli, La Favorita, and Corona. Afterwards came Marengo, Hohenlinden, Austerlitz, and Jena. And now practically all Europe lay at the feet of Napoleon. He had humbled Austria, and almost annihilated Prussia, conquered Italy, repaid the help of Spain with perfidy, reduced Holland and the Netherlands, and brought Russia to terms and to his own way of thinking. England was protected by the sea, and she alone of all the great powers was free. But the fiat of the all-powerful Napoleon had gone forth that she also must perish. Thus did the Island Empire find herself placed between the alternative of peace or war with the world.

In stately language one has summed up the all-masterful position of Napoleon at this time:

> "Like the giant of fable who piles mountains one on top of another, Napoleon had heaped victory upon victory. His military glory surpassed all glories. The inebriate public believed in the grand alliance which crowned all these triumphs, and was going, they said, to enforce peace upon the world, and wring from humbled England the liberty of the seas. This colossal and splendid edifice was built upon the sand."— *Henri Martin.*

The Russian disaster was the beginning of the end; after it came the abdication to Elba, and then with dazzling speed "the hundred days." And after that was —

Waterloo

Victor Hugo has said that if it had not rained on the nights of the seventeenth and eighteenth of June, 1815, the future of Europe would have been changed. Certain drops of water more or less overthrew Napoleon. In order that Waterloo should set an end to Austerlitz, Providence needed only a little rain; a cloud crossing the sky out of season sufficed for the downfall of a world. The battle of Waterloo — and this gave Bleucher time to arrive — could not commence till half past eleven. Why? Because the earth was soaked. It was necessary to wait till it grew a little firmer before the artillery

(40) Waterloo

could maneuver. Napoleon was an officer of artillery and he showed the effects of it. There was something of the shooting-gallery in his genius. To hammer to pieces the squares, to pulverize regiments, to break lines, to grind up and scatter masses — his way of doing this was to pound, pound, pound unceasingly. He confided this business to the cannon-ball; a ghastly method which, joined to his genius, for fifteen years kept this sunburnt pugilist of war invincible. The eighteenth of June, 1815, he counted more than ever on the artillery, since numbers were in his favor. Wellington had only one hundred sixty-nine; Napoleon two hundred forty cannon.

If the ground had been dry and the artillery able to roll, the action would have commenced at six in the morning, and the battle would have been gained and ended at two o'clock, three hours before the Prussian catastrophe. How much to blame was Napoleon for the loss of this battle? Is the shipwreck to be blamed on the pilot? Was the evident physical decline of Napoleon complicated at this time by certain inward weaknesses? These twenty years of war, had they used up the sword as well as the sheath, the soul as well as the body? Had Napoleon lost the instinct of victory? Was he seized with a supreme folly at the age of forty-six? Was this titanic charioteer of destiny no more than a great breakneck? We do not at all believe this. His plan of battle was by general confession a masterpiece: To go straight to the center of the allies; to make an opening in the enemy; to cut him in two and push the British half on Hal, and the Prussian half on Tongres; to shatter Wellington and Bleucher; to carry Mont St. Jean; to hurl the German into the Rhine, and the Englishmen into the sea — all this was Napoleon's plan in this engagement.

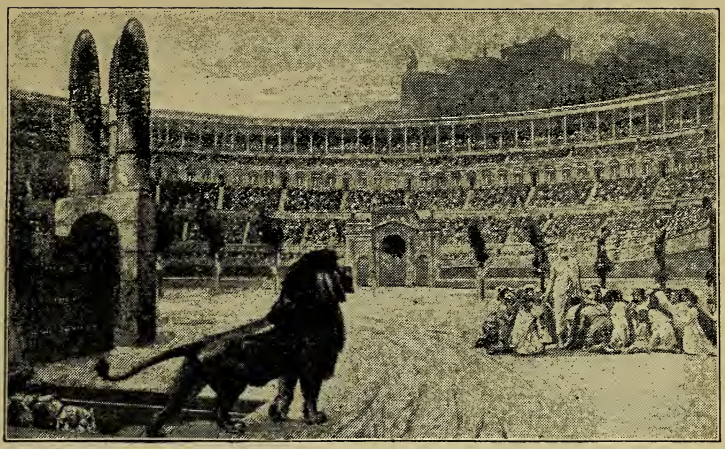
"Was it possible that Napoleon should gain this battle? We answer, No. Why? Because of Wellington? Because of Bleucher?

No. *Because of God.* Bonaparte victor at Waterloo — that was no longer according to the law of the nineteenth century. Another series of events was preparing, wherein Napoleon had no further place. The too great heaviness of this man in human destiny troubled the balance. The moment was come for the incorruptible supreme equity to take counsel. Doubtless the principle and the elements whereon depend the regular gravity of the moral as of the material order, complained. . . .

"Napoleon had been denounced by the Infinite and his downfall was resolved. He bothered God. Waterloo is not a battle; it is the universe changing front.

"The shadow of an enormous justice falls across Waterloo. It is the day of destiny. The power above man had granted this day. Therefore the fearful bending of these heads; therefore all these great souls surrendering their swords. Those who had conquered Europe are fallen confounded, having nothing more to say or do, feeling in the shadow of a terrible presence. *Hoc erat fatis.* On this day the perspective of mankind was changed. Waterloo is the hinge of the nineteenth century. The going of the great man was necessary to the coming of the great cycle. The One who is not mocked has taken charge. The panic of the heroes is explained: In the battle of Waterloo there is more than a cloud, there is a meteor — God has passed by."—*Victor Hugo, "Les Miserables."*

Victor Hugo was right. The God of heaven had given a command concerning the battle of Waterloo. Napoleon had pitted himself and the legions of France, not against the coalitions of Europe, but against the fiat of the Lord God of battles. He had come into conflict with the Word of prophecy. That Word had said that "the kingdom [Rome]" should be divided, and that the kingdoms which should take its place should stand until the God of heaven should set up a kingdom which should never be destroyed. That Word had said that those kingdoms should not *cleave one to another.* Napoleon had sought to weld them into one. He could not make them cleave together. They themselves rebelled against being welded into one, against becoming united beneath one standard as in the days of Rome.



Christian martyrs at Rome

CHAPTER VI

"AND I SAW A BEAST OF PREY COME UP."

WHEN the iron monarchy of Rome went to pieces, it was the destruction of Satan's most colossal success of world-empire building. For Rome was the *beau ideal* embodiment of the devil's scheme of a universal empire. In it all he had but one fell purpose — the enslaving of the souls and bodies of all mankind. Through it to persecute to the death Jesus Christ the Lord and his followers through all the ages, and to blot from the earth the knowledge of God, was his supreme ambition, his soul-inspiring passion. And world-empire today under the guiding hand of the Roman Church will be used for purposes of persecution for conscience' sake as it has always been used.

But by A. D. 476 the empire of Rome had perished. Henceforth there was naught of the pagan Roman Empire but a memory and a name. In its place were ten kingdoms, all young and aggressive. World-empire of the old sort was obviously out of the question for the present at any rate.

Were Satan human he must needs have been abashed, confused, and utterly disconcerted. As it was, it is written in the Scriptures—"He took his stand on the seashore."* In utter despair, because his idol empire was broken in pieces, he took his stand upon the seashore—figuratively saying within himself, "What now can I use, what now can I use?" He took his stand upon the seashore and waited to see what new form of world-wide, centralized power could be made to arise.

Nor did he have to tarry long, for soon there was seen "a beast of prey"† coming up from the sea. Here is the record:

"And I saw a beast of prey come up from the sea, having ten horns, and seven heads; and upon his horns ten diadems, and upon his heads names of blasphemy. And the beast of prey which I saw, was like a leopard; and his feet like those of a wolf, and his mouth like those of lions; and the dragon gave him his own power and his throne and great authority. And one of his heads was wounded as it were to death; and his deadly wound was healed. And all the earth wondered after the beast of prey. And they worshiped the dragon, because he had given authority to the beast of prey; and they said, Who can make war upon him? And there was given to him a mouth speaking great things, and blasphemies: and authority was given him to operate forty and two months. And he opened his mouth in blasphemy toward God, to blaspheme his name and his tabernacle, and them who dwell in heaven. And authority was given him over every tribe and people and tongue and nation: and it was given him to wage war with the saints, and to overcome them." Rev. 13: 1-7. *Syriac New Testament.*

Here then was a new power—a power that seeks to destroy everything that antagonizes it, for it is a "beast of prey." It does its will through many agencies, governments, and nations, for it had "ten horns and seven heads." It entered the realms of the spiritual, it commanded the soul, it invaded the sanctuary of the conscience, which alone belongs to God. Thus did it usurp the power of the Almighty. It did this through the powers of earth which it compelled to do its bidding, for

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**Vide Twentieth Century New Testament*, Rev. 12:17; *Rotherham's New Testament, id., Syriac New Testament, id.*

† *Syriac New Testament*, Rev. 12:17.

"upon his horns were ten diadems, and upon his heads names of *blasphemy*." It was so swift to strike that it was "like a leopard"; so cunning and so stealthly in its movements that its feet were like those of a wolf, or of a bear. Its mouth was "like the mouth of lions," strong and greedy to tear and devour.

This is the description of the beast of whom it is further written that the "dragon gave to him his own power, and his throne, and great authority." Moreover, he was a world power, for "authority was given him over every tribe and people and tongue and nation." And yet again he was an anti-Christian power, for "it was given him to wage war with the saints, and to overcome them," and "to operate forty and two months."

Here then was a new universal power. This was a world-church, instead of a world-empire. It was a church holding universal sway, and commanding submission to itself, and making war against the saints of God.

Which then is this church? The one which rose at about that time, and operated forty and two prophetic months, or one thousand two hundred sixty years (538-1798) was the papacy. She calls herself the "*Holy Catholic Church.*" The word "Catholic" signifies universal; and hence the Roman Catholic Church is simply the Roman *Universal* Church. And in this it was simply the application in a different form of the principle which Satan desired to carry into effect, first at Babel on the plain of Shinar, and later in the Babylonish, Medo-Persian, and Roman empires. It was so that whenever and in whatsoever clime a man should arise, and inspired by the living God should preach the gospel of Christ in deed and in truth, that this all-powerful universal church should crush him at a blow, and by her power over kings and kingdoms. no land on earth should afford him sanctuary, asylum, or refuge.

Further light is thrown upon the character of this

power by Paul in the second letter to the Thessalonians and the second chapter. He was writing of the day of the coming of the Lord and said:

> "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

From the above specifications of the Scriptures it is clear that this power is an ecclesiastical one — one which deals with "the Most High," and reigns in opposition to "the Prince of princes." But they show that it is more than an ecclesiastical power — they reveal it as a *world-power*, a *theocratical* world-kingdom, requiring worship to itself.

And again, all this is emphasized by a further description of the same power:

> "I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. . . . And upon her forehead was a name written, *Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.* And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus." Rev. 17:3-5.

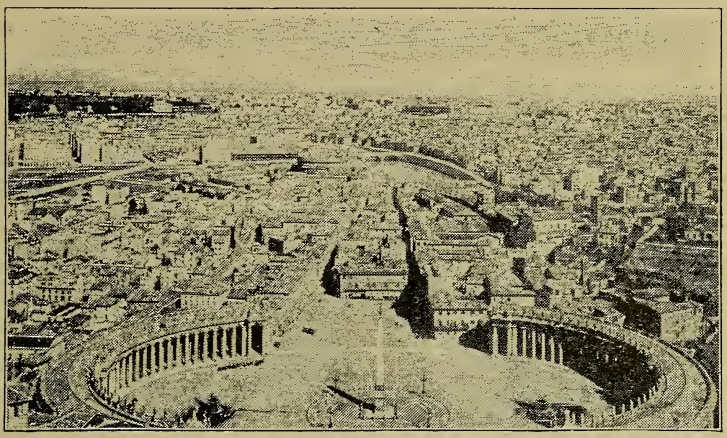
And there can be no question but that in the past Rome has been drunk with the blood of the saints and with the blood of the martyrs of Jesus. At the present time Roman Catholicism is regarded by non-Catholics with much more favor than in years gone by. Outwardly Rome is taking a more conciliatory course, but at heart she still holds that she did right when she persecuted heretics. If only the restraint now imposed by the secular arm were removed and Rome reinstated in her former power, she would persecute and tyrannize as of yore. And this is what will be done if she has her way to the full in the settling up of the great war.

As previously stated, when the Roman Empire went to pieces, the nations of Germanic origin settled

upon the territory over which she had ruled. Three of these, the Heruli, the Vandals, and the Ostrogoths, possessed the Arian faith. At the instigation of the papacy these were utterly destroyed; the last of them, the Ostrogoths, being overthrown in A. D. 538.

At Last a World Power

Immediately after this the bishop of Rome asserted his sole authority over the estates of the church. The



View of Rome from the dome of St. Peter's

territory surrounding Rome was created into the Roman Duchy, and the bishops of Rome claimed sole jurisdiction over it.

The pope was now not only pope, but also king. He had a definite territory over which he ruled, to a certain extent at least, in things temporal as well as spiritual. Later he received a letter from the Emperor Justinian confirming him in his position. By this letter and the overthrow of the Ostrogoths, the last of the Arian kingdoms, the temporal authority of the papacy was established.

Then began that "fatal policy of the Roman See,"

herself now a "world-power," possessing territory over which she exercised temporal dominion, and by virtue of which she could contend with other kingdoms, and upon the same level. "Henceforth kings and emperors were her tools, and often her playthings; and kingdoms and empires her conquests, and often only her traffic."

And Now the Pope

In the prophecy of the seven churches in the book of Revelation are seven letters addressed by the Lord to his own church in the seven phases of the complete cycle of her experience from the first advent of our Lord to his coming again in the clouds of glory.

The letter to the church in the third phase of her experience gives the keystone of the whole papal system as a world-power. There is here mentioned with commendation by the Head of the church, Christ Jesus the Lord, the fact that his church had held fast his name, and had not denied his faith, "even in those days wherein Antipas was my faithful martyr."

Now the word "Antipas" is not the *name* of a person. It designates rather a condition of the times. It is made up of two words: anti, and *pappas*. "Anti" means *against*, and "pappas" means *papa*. This word *papa* is simply the word *pa* repeated, and is the origin of the word "pope."

And so it comes about that "Antipas"—"against 'pas' or 'pappas' "— denominates those who opposed the arrogance and usurpation of the bishop of Rome. And it is evident from the Scripture, and substantiated by history, that many were put to death for their opposition to this monarchical power and world-wide church.

The records further show that while the other principal bishops of the church bore the title of "patriarch," the bishop of Rome avoided it always, as placing him

on the same plane with the other "patriarchs." He always preferred the title of "papa" or "pope."* And he preferred this title because "patriarch" means and indicates an oligarchical church government — that is, a government by a few; whereas "pope" indicates a monarchical church government — that is, government by one and one alone.

And thus over a bloody path bestrewn with the ruin and wreck of kings and kingdoms, reeking in the blood of martyrs, came the papacy to be established as a world-power. Well indeed has a great philosopher said, "No one can study the development of the Italian ecclesiastical power without discovering how completely it depended upon human agencies, too often on human passion and intrigues; how completely wanting it was of any mark of the divine construction and care — the offspring of man, not of God, and therefore bearing upon it the lineaments of human passions, human virtues, and human sins."

*Schaff, *History of the Christian Church, Vol. III, sec. 55, par. 7, note.*

"And I saw a beast of prey come up"

Pope Gregory VII (Hildebrand)

CHAPTER VII

"THE WOMAN WHICH REIGNETH OVER THE KINGS OF THE EARTH"

POPE GREGORY VII, better known as Hildebrand, attained to the pontificate in the year 1073 A. D. Without controversy he was the greatest papal empire builder the See of Rome has ever had — a very Napoleon among the popes —"the Cæsar of the papacy." He did more than any other one man to make the papacy world-wide in her jurisdiction, and all-powerful politically and internationally.

The manner in which this Gregory dealt with kings and princes ought to make it plain to princes and potentates today how Rome will deal with them and their kingdoms, if by means of the wars and commotions which fill the earth at the present time she can reinstate herself as mistress over the civil power. When she was in power, sovereigns and people rued her rule; they will rue it again as surely as they permit her to regain the ascendency over them which she has lost.

Leo III was pope when the great Charlemagne was crowned emperor. For a long time after this the successors of Charlemagne received the crown from the hands of the Supreme Pontiff. But for a considerable period, up to the time of Gregory VII, the papacy it-

self had become so dissipated that instead of the popes choosing the emperors, it had fallen out that the emperors had chosen the popes. It was the supreme purpose and ambition of Hildebrand to reverse this practise and make the papacy again supreme.

The War of Investitures

In the eleventh century a full half of the land and wealth of the German Empire and no small part of its military strength, was in the hands of churchmen. Their influence predominated in the Diet; the archchancellorship of the empire, highest of all offices, was held by, and eventually came to belong of right to, the archbishop of Mentz as primate of Germany.

From this it is clear that these prelates were temporal lords and nobles as well as churchmen. Therefore such were not allowed to possess themselves of the temporalities of their sees without the approval of the emperor. The ceremony by which this was done was known as "investiture."

Against this practise Gregory's second council made a decree in 1075, to wit:

"If any one shall henceforth accept of a bishopric or of an abbey from a layman, let him not be looked upon as a bishop or abbot, nor any respect be paid to him as such. We moreover exclude him from the grace of Saint Peter, and forbid him to enter the church till he has resigned the dignity that he has got by ambition, and by disobedience, which is idolatry. And this decree extends to inferior dignities. In like manner, if any emperor, duke, marquis, count, or any other secular person whatever, shall take upon him to give the investiture of a bishopric, or any other ecclesiastical dignity, he shall be liable to the same sentence."—*Bower, "Lives of the Popes," Gregory VII, par. 13.*

Now this proclamation would rob the empire of half its territory. In short, it amounted to "a declaration of war against all Christian princes."*

Henry IV of Germany paid no attention to this decree. Hence he was summoned to appear in person at Rome on the Monday of the second week in Lent,

*Bower, *Lives of the Popes, "Gregory VII,"* par. 13.

1076, there to answer for his disobedience to the pope. If the king did not obey he was to be excommunicated, and placed under an anathema.

Henry struck back by assembling a council at Worms, which pronounced an acrid sentence of deposition against Gregory.

The pope next convened a council of bishops and abbots in the Lateran which pronounced the following sentence against Henry:

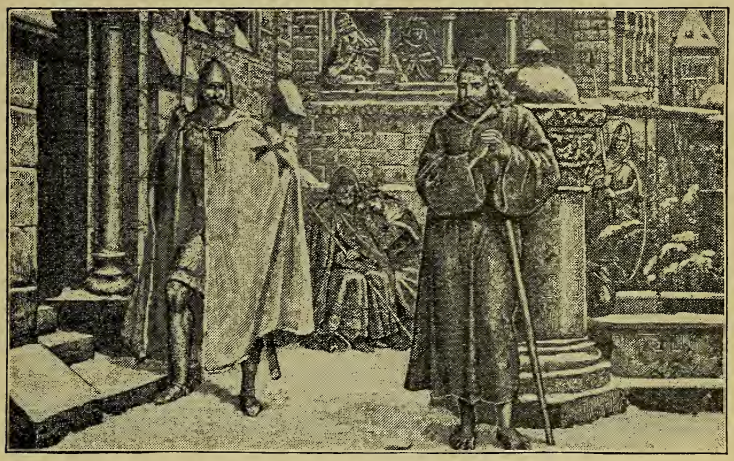
"It behooves us to draw the sword of vengeance; and now we must smite the foe of God, and of his church. . . . Long enough have we borne with him: often enough have we admonished him: let his seared conscience be made at length to feel! I forbid King Henry, the son of the Emperor Henry, who with an unheard-of pride has insulted your church, to meddle henceforth with the government of the Teutonic kingdom of Italy. I absolve all Christians from the oath of allegiance, which they have taken or shall take to him, and forbid any one to serve him as king. . . . I now anathematize him in your (addressing Peter) name, that all nations may know that thou art Peter, that upon this rock the son of the living God has builded his church, and that the gates of hell shall not prevail against it."— *Milman," History of Latin Christianity," Vol. III, book 7, chap 11, par. 29, et seq. Bower and DeCormenin, under Gregory VII.*

But troubles instigated by the mighty pope soon began to thicken for Henry in his own kingdom. His throne and crown became insecure. At last he decided to make his submission to Hildebrand. It was one of the coldest winters ever known. Henry, with his wife and baby son, and a few followers, started to cross the Alps into Italy, through a country covered with snow and filled with his enemies.

At the castle of the Countess Matilda at Canossa, the youthful emperor met the veteran pope. Henry was informed that he must leave outside all his guards and enter the castle alone.

Henry passed through the outer gate, which was shut behind him. Now he was required not only to lay aside all royal apparel, but to unclothe himself entirely, and assume the single sackcloth garment of a penitent; "a broom and scissors were placed in his hands, as a

sign that he consented to be whipped and shaven"; and he was then permitted to pass within the second wall. There "on a dreary winter morning, January 25, 1077, with the ground deep in snow, the king, the heir of a long line of emperors," stood bareheaded and barefooted, awaiting the will of Hildebrand. Thus fasting, he passed the first day and night. The second



King Henry IV at Canossa

day and night he endured in like manner, the while pleading for the pope to hear and deliver him. The third day dawned with the pope as obdurate as ever.

On the fourth day Henry was admitted to his desired interview with the pope. No redeeming touch of gentleness or compassion marked the terms exacted from him by the mighty Hildebrand. Some of them were as follows:

"That he should appear at the time and the place which the pope should appoint, to answer, in a general Diet of the German lords, the charge brought against him, *and should own the pope for his judge.*

"That till judgment was given and his cause was finally determined he should lay aside all badges of royalty, and should levy no money upon the people but what was necessary for the support of his family.

"That all who had taken an oath of allegiance to him should be absolved from that oath before God as well as before men.

"That if he should clear himself of the crimes laid to his charge and remain king, he should be ever obedient and submissive to the pope, and confer with him, to the utmost of his power, in reforming the abuses that custom had introduced against the laws of the church into his kingdom."

But Gregory had gone too far. His "vaunting ambition had o'erleapt itself." The people of Germany could not stand the manner in which he had humiliated and insulted their emperor. They began to rally around Henry, and to urge him to pay no attention to the hard conditions imposed on him under duress. Soon Henry was victorious in Germany and Italy. He elected a pope of his own, and marched to Rome, and for three years beseiged it. Varying fortunes, first to one party and then to the other, followed. Once more Rome was sacked, and fire and the sword, murder and rapine were abroad in the streets.

In the end the forces backing Hildebrand were routed, and he was obliged to go into exile at Salerno. There he died May 25, 1085.

Thus passed away Gregory VII, "vicegerent of God," prince and pope, judge and jury — he who above all others made the most extravagant claims in behalf of the universal power of the papacy, and who had surrendered Germany and Italy to all the horrors of civil, military, and internecine strife and bloodshed in his attempt to satisfy his inordinate lust for the *universal power of his universal church.*

And thus under his iron rule was further fulfilled the word of the Scripture —"power was given her over kingdoms, and tongues and nations," and she reigned "over the kings of the earth."

And all the above clearly shows the place which, in the mind of the papacy, the civil power should occupy with reference to herself. In her mind Rome is above the civil power, and the civil power should bow the knee to her in everything.

CHAPTER VIII

"WHO IS LIKE UNTO THE BEAST?"

England under Interdict

IN NO nation has the papacy made a more determined fight to obtain control of the civil power than in Britain. Not without a struggle did Protestant England win and maintain her freedom from the Vatican. "The woman . . . which ruleth over the kings of the earth" was determined to hold the Island Empire under her sway.

The growth of the papal power in England was gradual, and it was not until after the Norman conquest that the pope began to send his legates thither.

Pope Gregory VII, the noted Hildebrand, undertook to make William the Conqueror acknowledge fealty to him, and also to pay some arrearages of Peter's pence. In a remarkable letter William refused the former while expressing his willingness to do the latter.

In the Reign of King John

But the grand attack of the papacy upon England was made in the reign of King John of infamous memory. He was the vilest, the most cowardly, and the most arbitrary monarch who ever wielded the British scepter.

In Rome, the chair of the Fisherman was filled by Pope Innocent III. He was as austere as John was dissipated, as daring as John was cowardly, and equally as absolute in his make-up. The policy which marked

his pontificate was a continuation of that of Gregory VII. It had for its purpose the subordination of princes and all their rights and powers to the Papal See, and the appointing by the papacy of those who were to fill the episcopal sees of Christendom. Its object was that through the bishops and priests thus appointed, the Vatican might be able to govern all the kingdoms of the world.

In 1205 the primate of England died. One faction elected one man to fill his place; another faction elected another man. The latter party was favored by the king, and its choice was actually installed in office. But that did not settle the matter, and both parties appealed to Innocent. He settled the question by rejecting both candidates and appointing a man named Langton.

Both John and the people of England were deeply humiliated. To mollify the former, Innocent sent him a present of four gold rings set with precious stones. But John was not so easily settled with. His rage knew no bounds. Langton was forbidden to enter England beyond Dover, where he landed. Innocent calmly retorted that if John did not recede from his position and acknowledge Langton he would place England under interdict.

It is difficult for men of this generation to realize the terrors of this sentence upon the superstitious minds of the people of that age.

The churches were kept perpetually closed; the sacrament was not administered; the dead were buried like dogs in unconsecrated places— in a ditch or a dung heap, without prayer or funeral rite or tolling bell. The island was supposed to be entirely surrendered to the devil; all intercourse between God and man was supposed to be broken off, and a superstitious age believed that it was.

King John stood this awful situation for two whole

years, it may be supposed the longest years that England ever endured. But Innocent was not to be turned from his purpose. He went a step further and excommunicated John, deposing him from his throne, and absolving all his subjects from their allegiance. The audacity of this act almost staggers the imagination. But it did not stagger Innocent. He had pronounced the sentence; the next thing was to enforce it. To this end he offered Philip Augustus of France the kingdom of England,

King John surrendering the kingdom to the pope's legate

if he would invade the island with an armed force. So Philip collected a mighty armament and prepared to cross the Channel. This was a still greater audacity, but none too great for Innocent.

But it was too much for John. His obstinacy forsook him. He begged an audience with Pandulph, the pope's legate, and he—". . . resigned England to God, to St. Peter and St. Paul, and to Pope Innocent."

Next the papal legate journeyed to France, where he met Philip Augustus, whom he informed that King John "having made his kingdom a part of St. Peter's

patrimony, had rendered it impossible for any Christian prince, without the most manifest and flagrant impiety, to attack him."*

Philip Augustus flew into a rage, as well he might. He remonstrated that the preparation for the expedition had cost him a vast sum of money, and that all he had done had been at the behest of the pope.

But it was with Innocent III and England as it had been with Gregory VII and Henry IV of Germany. The pope had gone too far. The barons of England would not stand to be thus humiliated by the proud pontiff. In the year 1215 the barons made a series of demands upon John, involving the freedom of the people of his realm. "Why do they not ask me for my kingdom," John passionately exclaimed. "I will never grant such liberties as will make me a slave!" But England was rising, and the tyrant trembled. The barons threw off their allegiance, and began to attack the royal castles.

At the Meadow of Runnymede

In May, 1215, the barons entered London, and the city joyfully surrendered to them, other cities following the example of the capital. Unable longer to resist the will of the barons and the people, and deserted by his friends, John agreed to a conference, which was called on an island near the meadow of Runnymede, on the bank of the Thames, between Windsor and Staines. The barons presented their grievances in forty-nine articles, which the king accepted and to which he set his seal. Then on the same day, the ever memorable fifteenth of June, 1215, he issued the *Great Charter of Liberties*.

"*Magna Charta* is one of the greatest epoch-making events in our constitutional annals. It is still the keystone of English liberty. All that has since been obtained is little more than a confirmation

*Hume, *History of England*, "*Reign of King John*," chap. II.

or commentary; and if every subsequent law were to be swept away, there would still remain the bold features that *distinguish a free from a despotic monarchy.*"—*Hallam, "State of Europe in the Middle Ages," chap. 8.*

"Broad Based Upon the People's Will"

The chief glory of the charter granted at Runnymede was its equal distribution of civil rights to all classes of freemen. And as posterity is greatly indebted to the men who strove with the king and procured this concession of popular rights, it should not be forgotten that England owes the Charter to the efforts of two great men, one distinguished in ecclesiastical and the other in state affairs — Stephen Langton, archbishop of Canterbury, and William, earl of Pembroke. The time was exceedingly critical, and had it not been for the courageous stand they made, the foundations of British civil liberty might not have been laid as they were laid, "*broad based upon the people's will.*"

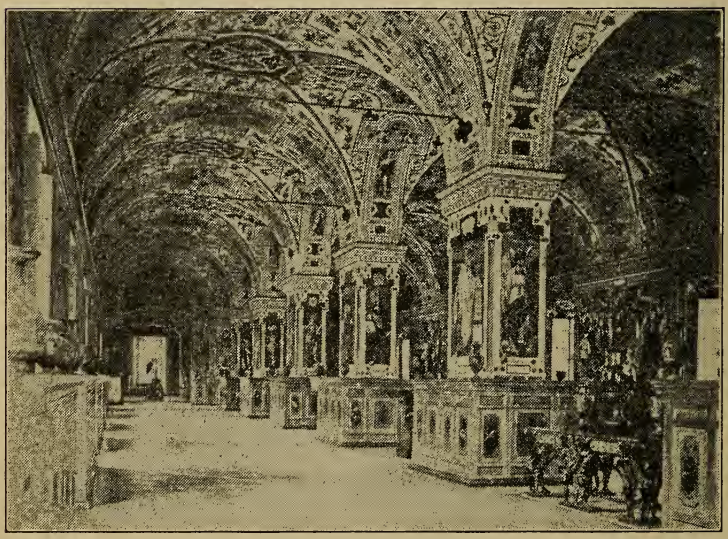
Innocent Annuls the Magna Charta

But John had no real heart in what he had done. A council of twenty-five barons had been appointed from the general body, who were to enforce its observance on the king. In a furious outburst of passion he exclaimed: "They have given me five and twenty overkings." Then he appealed to the pope, and Innocent annulled the Magna Charta by a bull, and excommunicated the barons in most violent language.

The Great Charter is often styled the bulwark of the liberties of the English people, and from the above it will be clear that the papacy was opposed to their possession of these liberties and the bulwark guaranteeing the same to them. The papacy held then as previously and as today that the rights of government descended from her to kings, and that they never were and are not "*based upon the people's will.*" This is her idea of civil government through all her history. Nor is this to state that such is the idea of all the members of her communion,

or even of all the officials of the Roman Church. For Archbishop Langton had been appointed by the pope, yet he held with the barons in the great struggle.

And now in our days we see England, for the first time in four hundred years, going cap in hand to Rome to ask the pope to plead her cause. If her statesmen would only ponder over the history of the past and of the annulling of Magna Charta by the pope they would better understand whither such a path will lead. Does that people desire to go into the thraldom that they were in during the reign of John? This is what Rome has in mind. She is far-reaching in her plans and methods of operation. "She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to reestablish persecution, and to undo all that Protestantism has done."



The Vatican library

Jezebel handing Naboth's death warrant to the messenger

CHAPTER IX

"THAT WOMAN JEZEBEL"

IN THE first book of Kings in the Old Testament is the record of King Ahab and Queen Jezebel of Israel. Concerning them it is written:

"And Ahab the son of Omri did evil in the sight of the Lord *above all that were before him.* And it came to pass, as if it had been a *light thing* for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshiped him. . . . And Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. . . . There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, *whom Jezebel his wife stirred up.*" 1 Kings 16: 30, *et seq.*

There is no name of woman more execrated in all the Bible than that of Jezebel. Of her husband, Ahab, it is written that he did evil in the sight of the Lord above all that were before him, and that as if this were "*a light thing*" he took Jezebel to wife. His connection with this wicked woman is recorded against him as a crowning sin.

Now the Scriptures bear ample testimony that to stir up Ahab — to incite him to lengths of wickedness which he could never have dreamed of — was one of Jezebel's chief characteristics. When Ahab desired a vineyard of Naboth the Jezreelite, the latter refused to sell to him. Then it is written:

"Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him. . . . And he laid him down upon his bed, and turned away his face, and would eat no bread." 1 Kings 21:4.

In other words, the extent of his wickedness in this particular case was to act like a spoiled boy instead of like the king of a great nation. He had a bad fit of the sulks because he could not have his own way; so he lay on his bed and turned his face to the wall, and refused to eat his supper. If he had been let alone this would probably have been the end of the matter, and the extent of his wickedness.

But his wife, Jezebel, was not content to let matters rest. She *stirred him up*. She went away beyond the sin of sulking. She laid a plot and set up a conspiracy. She wrote letters and signed her husband's name to them, sealed them with his seal, hired men of Belial to give perjured testimony, and caused the innocent Naboth to be stoned to death on a trumped-up charge of blasphemy against God and the king. Thus did Jezebel fulfil her vow to Ahab, "I will give thee the vineyard of Naboth."

Further, this same Jezebel set about to establish her idolatrous worship in the nation which God had chosen for himself. To aid her in this, she employed and fed at her own table eight hundred fifty celibate priests. With this army she searched out and put to death every worshiper of God whom she could find. She persevered in this effort until there could be found but seven thousand who had not bowed the knee to Baal, and these were hunted like wolves and beasts of prey till they took refuge in the caves of the earth and in the most desolate and solitary places.

Such was the woman Jezebel of Old Testament times. Under her rule rose the first long series of like events in ecclesiastical history — the first great persecution — the first persecution on a large scale which the church had witnessed in any shape.

And Now the Counterpart of Jezebel

To the fourth one of the "seven churches" spoken of in the Apocalypse, John the Revelator wrote:

"I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works." Rev. 2: 20-23.

The book of Revelation is the last book in the Bible and is the one which foretells and records the great apostasy which began while the apostles were yet alive and is to continue to the end of time. In it, as referred to above, this Jezebel is cited by the Lord as the illustration of that very corrupt, deceiving, destroying apostasy itself. And here a warning is given against the seduction of "that woman Jezebel," which has direct reference to the workings of the papacy.

It is written of that woman Jezebel that she "calleth herself a prophetess." Now a prophet or prophetess is a spokesman, a mouthpiece for God — one especially commissioned to give direct messages from God to man.* And who has made this claim so loudly as the Church of Rome? She it is who styles herself the one and only interpreter of the Scriptures —"the infallible channel of the divine will to man."

The meaning of the name "Jezebel" is "not cohabited." Certainly in the ancient story the *name* little fitted the character of the one who bore it. And the papacy claims to be the "spouse" of Christ Jesus the Lord. Yet all her history shows that she has ever sought relationships with the kings of the earth, and endeavored to use the strength of the civil power to further her own ends.

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* *Vide* Ex. 4: 15-16; Deut. 18: 18.

A noted characteristic of the original Jezebel was the manner in which she stirred up the ruling king, and caused him to do more evil than he otherwise would have done. This same trait appears throughout the entire course of the papacy when once she had become established as a world-power. The Scripture specifically fastens it upon her in the description—"the woman . . . which reigneth over the kings of the earth." Rev. 17: 18.

During all this time true Christians were in much the

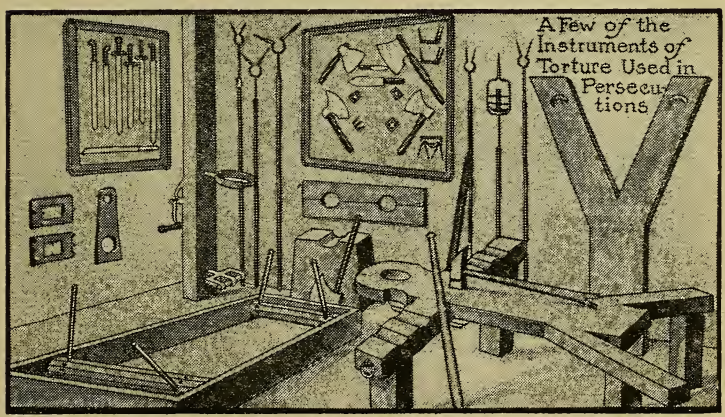
French Hugenots fleeing from persecution

same place and position as the worshipers of the true God in the days of the original Jezebel. They were hiding in the dens and caves, among the rocks and munitions of the hills, in the deserts and obscure places of the earth. They were cast out, they were trodden under foot, and they were persecuted.

The Jezebel of the Apocalypse and the papacy of the Middle Ages are without controversy one and the same power. To exalt herself into a place where she can first woo and wed and later lord it over the civil power, thus reigning over the kings of the earth, has ever been the aim of the Vatican. It was her aim in the Dark

Ages, and it is her plan and purpose today. And the present struggle in Europe is being made by her to serve these unhappy designs in a manner which but few even suspect.

And if the Church of Rome shall, as a result of the great war, be able to exalt herself once more into a place where she can control the temporal power, the fires of persecution will again be lighted and all who do not accept of her teachings will feel the weight of her heavy hand. By wrong conceptions of the divine attributes, heathen nations believed that human sacrifices were necessary in order to please God. The Church of Rome unites the forms of paganism with those of Christianity, and has often resorted to practises no less cruel and revolting. "Dignitaries of the church studied, under Satan their master, to invent means to cause the greatest possible torture and not end the life of the victim." The cruelties with which the observance of Sunday — the mark of papal authority — has been enforced, are almost unthinkable.



Martyrdom of John Huss

CHAPTER X

"I GAVE HER SPACE TO REPENT, BUT SHE REPENTED NOT"

IT HAS been previously shown that the term "that woman Jezebel," as used in the Holy Scripture, applies to the Roman Catholic power. But God had a love for Jezebel, and in spite of all her heart wanderings, he would have saved her had it been possible for divine mercy to do so. God would, if he could, have healed even Rome; but she would have none of his healing. In the same Scripture in which he calls her "that woman Jezebel" it is written:

> "*And I gave her space to repent of her fornication; and she repented not.* Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds." Rev. 2: 21, 22.

Wonderfully was this word of God fulfilled. For more than a hundred years before the Reformation of the sixteenth century began, God called the Church of

Rome, and especially the leaders in it, to repentance. For one hundred years and better he gave her space to repent.

This calling of the Church of Rome to better ways began under Wyclif, and continued under Mathias of Janow, Conrad of Waldhausen, Militz of Prague, Huss, Jerome, and a host of others. The work of these men, in many ways, was primarily for the church. It was an effort to have the church adopt different and better principles and policies. It was an attempt to have her abandon devious and tortuous paths, to let affairs of state alone and trust them with the secular rulers.

But when Martin Luther, the doctor of Wittenberg, began his work, a new note rang forth — the regeneration of the individual through the gospel of *justification by faith.* True, there was salvation for the individual soul in the teachings of Wyclif, Huss, Jerome, and their followers. But no one can carefully read the history of the earlier and later reformations without being struck by this fundamental difference in the work of the two groups of reformers. The reason is found in the Scriptures: God was giving "that woman Jezebel" "space to repent."

God Would Have Saved Babylon

The movement to save the church by pointing her to better paths, began in England. In the year 1365 Pope Urban V demanded that England pay the annual tribute of one thousand marks which Pope Innocent III had levied on King John. This had not been paid for five and thirty years.

King Edward, therefore, assembled the Parliament of the realm of England in 1366 and laid before that body the letter of the pope and requested the members to take counsel and determine what answer should be given. Parliament asked for one day to "think the matter over." The next day that great body reassem-

bled and returned to the sovereign its memorable answer.

The first member to arise spake thus:

"The kingdom of England was won by the sword, and by the sword has been defended. Julius Cæsar exacted tribute by force; force gives no perpetual right. Let the pope then gird on his sword, and come and try to exact his tribute by force. I, for one, am ready to resist him."

Quoth the second speaker:

"He only is entitled to secular tribute who legitimately exercises secular rule, and is able to give secular protection. The pope cannot legitimately do either. He is a minister of the gospel, and not a temporal ruler. His duty is to give ghostly counsel, not corporal protection. He should follow the example of Christ, who refused all civil dominion: The foxes have holes and the birds of the air their nests; but he had not where to lay his head. Let us see that the pope abide within the limits of his spiritual office, where we shall obey him. But if he shall choose to transgress these limits, he must take the consequences. Let us boldly oppose all his claims to civil power."

Spoke the next:

"On what grounds was this tribute originally demanded? Was it not for absolving King John, and relieving the king from interdict? But to bestow spiritual benefits for money is sheer simony; it is a piece of ecclesiastical swindling. Let the lords, spiritual and temporal, wash their hands of a transaction so disgraceful. But if it is as feudal superior to the kingdom that the pope demands this tribute, why ask a thousand marks? Why not ask the throne, the soil, the people of England? If his title be good for three thousand marks, it is good for a great deal more. The pope, on the same principle, may declare the throne vacant and fill it with whomsoever he pleases."

The Parliament gave the following unanimous decision:

"For as much as neither King John, nor any other king, could bring his realm and kingdom into such thraldom and subjection, but by common assent of Parliament, the which was not given, therefore that which he did was against his oath and his coronation, besides many other causes. If, therefore, the pope should attempt anything against the king, by process, or other matters indeed, the king with all his subjects, should, with all their force and power resist the same."

Now from these speeches and the unanimous decision of the Parliament it is quite plain that there was a general repudiation of the doctrine of the temporal power

of the pope, and of his infallibility, and of his being the vicar of Christ. The members of the House also made it very plain that the doctrine of the union of church and state is wrong and has no foundation in Holy Writ. The papacy saw and heard these doctrines, which constituted a clear call to her to amend her way and live. She was urged to leave the civil power to itself, to give "ghostly counsel," and "not corporal protection," and to quit wooing, wedding, and lording it over earthly kingdoms.*

Nothing can be more plain than that the court of Rome held Wyclif responsible for the doctrines the Parliament had put forth. In this Rome was absolutely right. Wyclif was the king's chaplain at this very time. As he studied the Scriptures he saw what the papacy really is, and fearlessly he told the king and the nobles of the difference between it and Christianity.

Wyclif understood perfectly that he was accused of firing the action of Parliament. Said he: "Inasmuch as I am the King's peculiar clerk, I the more willingly take the office of defending and counseling that the King exerciseth his just rule in the realm of England when he refuses tribute to the Roman pontiff." As the basis of his defense he set forth "the natural rights of man, the laws of the realm of England, and the precepts of Holy Writ." He declares that "already a third and more of England is in the hands of the pope. There cannot be two temporal sovereigns in one country: either Edward is king or Urban is king; we make our choice. We accept Edward of England, and refuse Urban of Rome."

"He spoke and wrote against the worldly spirit of the papacy, and its harmful influence. He was wont to call the pope Antichrist, 'the proud, worldly priest of Rome,' 'the most cursed of purse-kervers [purse-

* For all the quotations in this chapter up to this point not otherwise credited, *vide* Wylie, *History of Protestantism*, book 2, chap. 3, pars. 2-7; Milman, *History of Latin Christianity*, Vol. VII, book 13, chap. 6, par. 19.

carvers].' He says in one of his papers, 'The pope and his collectors draw from our country what should serve for the support of the poor, and many thousand marks from the king's treasury for sacrament and spiritual things. And certainly though our realm had a huge hill of gold, and no man took therefrom but this proud priest collector, in process of time the hill would be spent; for he is ever taking money out of the land, and sends nothing back but God's curse for simony, and some accursed clerk of Antichrist to rob the land still more for wrongful privileges, or else leave to do God's will, that which men would do without his leave, and buying and selling." *

It will be clear from all the above that the abuses in the church at which Wyclif struck were fundamental tenets of her policy — temporal sovereignty, union of church and state, the placing of civil rulers in subjection to herself, etc. Had Rome heeded Wyclif's doctrine and exhortations, and reformed on these things, she would have answered God's call to repent. For the work of Wyclif was God calling her to repentance, during that time of which he says: "*I gave her space to repent of her fornication; and she repented not.*"

And Next Militz of Prague

The influence of Wyclif was felt far and near throughout Europe. In no place did his principles find better soil for growth than in Bohemia, and especially in the city of Prague. Soon his writings were being studied in the university of that city. There arose at this time in Bohemia, a remarkable man, Militz, archdeacon to the cathedral in Prague, and chancellor to the emperor, Charles IV. Militz spent his life in an attempt to save the Church of Rome from the disaster which overtook

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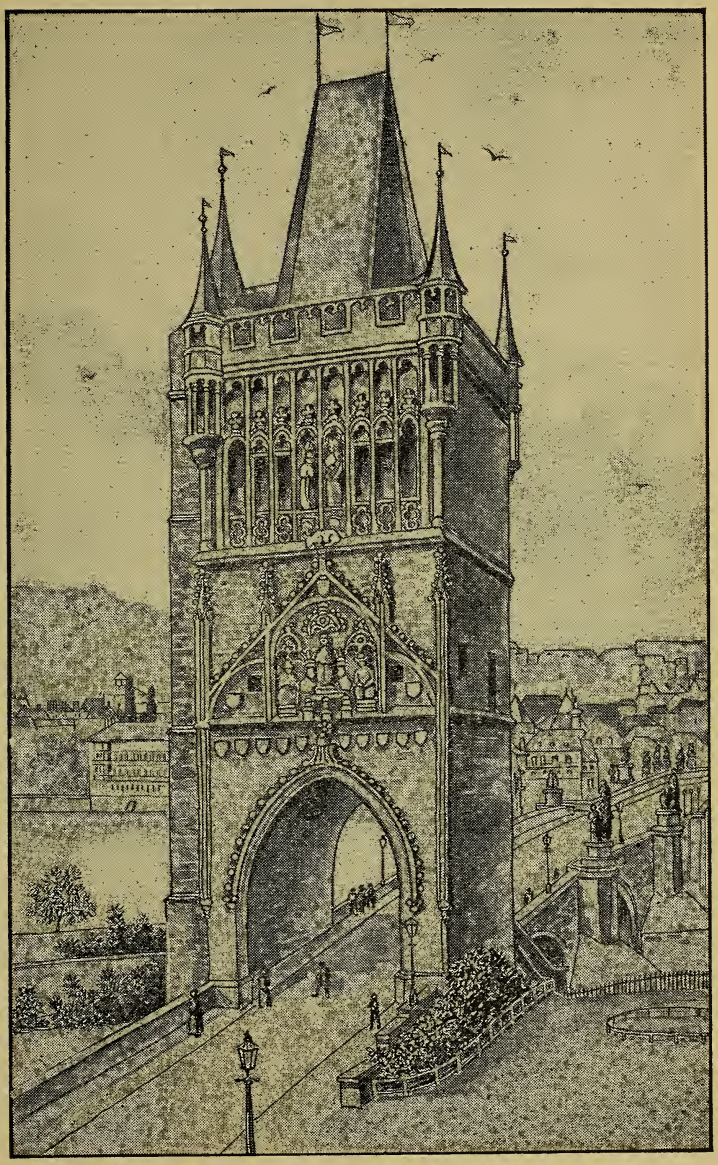
* *Vide* for above quotations, Neander, *History of the Christian Religion and Church*, Vol. V, sec. 2, part 1.



Tower of the Bridge of Prague, to which were affixed the heads of martyrs

it when its power was battered down by Luther and the later reformers.*

Militz, like Wyclif saw that the church herself, in her policies and practises, needed to be reformed. "He learned this from his study of the Word of God. He saw from the Bible that either the church must change her way, or God would destroy her. He saw that many of the prophecies of the Scripture applied to the church. He set himself to save the church.

"Militz sought to interpret the signs of the present by comparing them with the prophecies of the Old Testament, the last discourses of Christ, and the prophetic intimations in the epistles of Paul. He saw the way preparing for a divine judgment on the corrupt church; he foresaw a renovation of the church by which it was to be prepared for the second advent of Christ."

Soon a burden rested upon him to go to the pope and plead with him concerning the great wickedness which dominated the policies of the church—"To tell the pope that he had been called by the Holy Ghost to the duty of bringing back the church to the way of salvation." In 1367 he went to Rome for the especial purpose of seeing Urban V. There he nailed to the door of St. Peter's the words: "Antichrist is now come, and sitteth in the church." He further published a notice that, on a certain day, he would stand at the entrance of St. Peter's and address the people: "that he would announce the coming of the Antichrist."

He did not at this time, however, get a chance to preach, for he was waylaid by the Dominican monks, cast into prison, and loaded with chains. He was kept in prison for a considerable time.

"On the Antichrist"

It is while he was in this prison that he wrote his book, "On the Antichrist," of which he says: "The

*For all quotations not otherwise credited from this point forward in this chapter, *vide* Neander, *History of the Christian Religion and Church*, Vol. IX, sec. 2, part 1, *et seq.*

author writes this, as prisoner and in chains, troubled in spirit, *longing for the freedom of Christ's church*, longing that Christ would speak the word, Let it be and it shall be; and protesting that he has not kept back what was in his heart, but has spoken it out to the church, and that he is prepared to hold fast to whatever the pope or the church may lay on him."

The preaching of Militz and his captivity seem to have had some effect on the church he was trying to save. For when Pope Urban V returned to Rome he at once ordered the release of the prisoner.

The Death of Militz

At last his enemies, the mendicant monks, framed twelve articles which they claimed to be heretical, and which they stated they had gathered from his sermons. These were sent to Pope Gregory at Avignon. The pope sent a bull summoning Militz to Avignon. He remained tranquil in the consciousness of his innocence. He placed his trust in the power of the truth of God, which he knew would triumph over every assault. He went to Avignon in 1374, but died while his case was still pending.

Thus passed away a life which had been nobly devoted to an effort to reform the papacy. Through Militz the angel of mercy was pleading with the church, but the season of repentance was swiftly hurrying by.

Vastness of the Reform Movement

This movement "to reform the church" was not done in a corner. Men of learning and power arose all over Europe, and filled with holy zeal worked mightily for the salvation of the Church of Rome — their own church, which they so dearly loved. Militz was not an isolated enthusiast, but only a noted figure in a great band of noble men and women who would fain have rescued Rome from the depths into which she had fallen, and

brought the healing of Christ to her corrupted heart and life.

Conrad of Waldhausen

Contemporaneously with Militz labored Conrad of Waldhausen. He was an Austrian-German and a member of the Augustine Order. Like Militz, he supposed that he saw in the antichristian spirit of his times, the signs of the last preparatory epoch which was to precede the second advent of Christ: and his sermons were frequently taken up in directing the attention of his hearers to these signs, and warning them against the impending dangers, exhorting them to watchfulness over themselves, and against the insiduous spread of antichristian corruption.

Conrad Works for the Regeneration of the Church

His work for the regeneration of the policies and practises of the church was no less striking than that of Militz. "He was led to contend earnestly against the mendicant frairs, who by their mock sanctity imposed on the multitude, while they encouraged and promoted a false reliance in various outward works. . . . He spoke with great emphasis against every form of simony, but especially against that form of it which was stealthily practised under the garb of absolute poverty by the begging monks."*

Religious Bribery is Practised in the Church of Rome

Conrad of Waldhausen preached much on religious liberty, and the folly of trying to make men righteous by law. "No man, he held, could be forced to be virtuous. All goodness must proceed from free choice and conviction."

In the year 1354 the Dominicans and the Franciscans drew up in concert twenty-nine articles of accusation

*The word "simony" arose from the incident recorded in the Scripture concerning Simon Magus who desired to buy the gift of the Holy Ghost.

against Conrad. These were placed in the hands of the archbishop of Prague, and Conrad was summoned to appear. The archbishop convoked an assembly for the purpose of passing upon the charges, but on the day appointed for the trial no one dared to appear against this godly priest. Conrad continued to labor in Prague as parish priest of the Teyn Church till his death in 1369.

Thus there passed away another man — a member of the Roman faith, godly in all his ways and walks. He would have dearly loved to have brought salvation to the church of which he was a priest.

Matthias of Janow

Fourth in the line of the leaders of that grand galaxy of men who would have saved the Church of Rome, was Matthias of Janow. He was a most learned man and his writings exercised a world-wide influence. "In his works we may not only find the reformatory ideas which passed over from him to Huss, but also the insipient germs of those Christian principles, which at a later period were unfolded in Germany by Luther, although the latter never came under the influence of Matthias."

Matthias inveighed much against the corruptions current among the priests. He delivered a most remarkable description of Antichrist which is preserved to the present time.

The Unity of the Church of God

He wrote much on the principles underlying the unity of the church. "While the one commandment of Christ, and his one sacrifice, preserved in the church greatly promote unity; so, on the other hand, the multitudinous prescriptions of men burden and disturb the collective body of the church of Christ. Unity among men can come only from the Word of God. A forced uniformity will of necessity produce nothing but divisions."

John Huss

There were many boy babies born into the world on July 6, 1369, but the names of none of them have been so indelibly engraved upon the tablets of time as that of John Huss. He studied philosophy and theology at the University of Prague, which at this period enjoyed a reputation equal to that of Oxford or Paris.

In the same year that Huss began to lecture, a young knight of Bohemia, Jerome of Prague, returned from Oxford to his native land. He was a zealous follower of Wyclif, and did his uttermost "to circulate his writings throughout the whole country and among all classes of people."

John Huss spoke out boldly against worldly dominion by the church. He said:

> "It is neither permissible nor advantageous for a pope, or for any bishop or clerk whatsoever, to fight for worldly dominion or worldly wealth. This may be understood from the example of Christ, whose vicar the pope is; for Christ did not fight, nor did he command his disciples to fight, but forbade them. The pope ought not to contend for secular things. The safer way is to contend spiritually, not with the secular sword, but with prayer to Almighty God."

The Council of Constance

The year 1414 was the year of the Council of Constance. The work of John Huss had not been without effect, for the great object of the council was publicly declared to be "*the reformation of the church in its head and members.*" The reformer had many friends as well as many enemies. "A great longing for the reformation of the church had already spread wide among the German people; and this inclined many to look with favor on a man who had distinguished himself by his zeal against the corruption of the spiritual orders, and for the purification of the church."

"Faithful Unto Death"

But in the end the Council of Constance found John Huss guilty of heresy. He was called upon to re-

cant, which in a most touching defense he refused to do.

He was condemned to death. When the fire was kindled, Huss began to sing in a strong, clear voice, "Jesus, Son of the living God, have mercy upon me." And with these precious words upon his lips his life went out in a death dear unto the Lord of heaven.

In 1516 his faithful friend Jerome met a similar death on the same spot. He went readily and willingly to the stake, fearing not the fire nor its tortures.

The "space" which had been given "that woman Jezebel" "to repent" was now drawing near to a close, and the word of Holy Writ was about fulfilled—"and she repented not." The next great scene was the great reformation of the sixteenth century when Luther and his colaborers sounded aloud the call: "Come out of her, my people."

Faithful, indeed, had God been to his Word. By the learned Wyclif and by Militz; by the pious Matthias of Janow and the noble Conrad of Waldhausen; by the godly Huss and the talented Jerome, God had called and called and called again upon that wandering church to forsake her devious ways and evil paths and come to him. To the Church of Rome, even as to the great Jewish Church of old, out of her own communion the Almighty had sent prophets and wise men and scribes; but of these, as before, some they had killed, and some they had stoned, and all they had persecuted from city to city.

The Sons of the Church

And it must ever be remembered that these great spirits were, to the day of their death, members of the communion of the Church of Rome. They were not men from outside her fold seeking to come in to reform the abuses which had grown up there. For the most part they were ordained ministers who regularly preached from her pulpits and cared for the sheep and lambs of

her flock. It was by the lives and the lips of her own sons that God would have saved her. Yea, and for an hundred years after the martyrs Huss and Jerome had consecrated their lives in death to the church of whose communion they were, God still lingered — his angel of mercy still hovered over the rebellious people. But instead of repenting, the men who had charge of her affairs ran the church deeper and still deeper into evil ways.

The church would not reform. God would have

Luther burning the pope's bull

healed Babylon, but she would not be healed, and now the word sounded forth from above through all the world —"Forsake her."

One From Among the Monks

It was in the dawn of the sixteenth century. John Wyclif had prophesied long years before that the time would come when from among the monks — whom he termed the "taproot of the papacy"— there would come forth "some brothers whom God may vouchsafe to teach,

who will be devoutly converted to the primitive religion of Christ, and, abandoning their false interpretations of genuine Christianity, after having demanded or acquired of themselves, permission from Antichrist, will freely return to the original religion of Christ, and they will build up the church like Paul."*

Martin Luther was that monk. From out the Augustine order he came. His work was not to call the church to repentance. Never in the forceful manner of his predecessors did he do this. On the contrary his message was—"forsake her." He called upon men to reform and preach the everlasting gospel of justification by faith. He directed his preaching to individuals as such. He preached to them and called upon them to leave the communion of Rome and receive justification through faith.

"The Babylonish Captivity of the Church"

In 1520 Luther published his famous "Babylonish Captivity of the Church" in which he said:

> "Whether I will or not, I daily become more learned, spurred on as I am by so many celebrated masters. Two years ago I attacked indulgences; but with so much fear and indecision, that I am now ashamed of it. But, after all, the mode of attack is not to be wondered at, for I had nobody who would help me to roll a stone. . . . I denie that the papacy is of God, but I granted that it had the authority of man; now after reading all the subtleties by which these sparks prop up their idol I know that the papacy is only *the kingdom of Babylon and the tyranny of the great hunter Nimrod.* I therefore beg all my friends and all booksellers to burn the books which I wrote on this subject, and to substitute for them the single proposition: 'The papacy is a general chase, by command of the Roman pontiff, for the purpose of running down and destroying souls.'"—*D'Aubigne, "History of the Reformation of the Sixteenth Century," Vol. II, lib. 6, chap. 6, par. 5.*

This is perhaps the most scathing denunciation which Luther ever made of the papacy, and the words, "I know that the papacy is only the kingdom of Baby-

*Neander, *History of the Christian Religion and Church,* Vol. V, under Wyclif, last paragraph but one.

lon and the tyranny of the great hunter Nimrod," speak volumes. Differently stated, Luther saw in the papacy a satanic scheme for the setting up of one universal church in the place of one univeral empire, and for the sole purpose of annihilating the truth of God in the earth. And that hellish idea, born of the devil, Luther, by the grace of God was determined to bring to naught.

During the Diet of Augsburg, Luther wrote to Melancthon: "There can be no concord between Christ and Belial. As far as concerns me, I will not yield a hair's breadth."

Thus did Luther take a position of "no compromise" with the papacy. He, after a brief period when the light of the gospel first came to him, did not try to heal her. He condemned her openly and unsparingly. He called men to come out of her. Everywhere he preached to the people to forsake her. Her space for repentance had come and gone. She had not repented, and now the hour of her judgment was commencing. A man had arisen who clearly saw that the *one universal church* idea was only the scheme of Nimrod at Babel over again. The power of the universal church of Rome was now to be broken, and in the place of the universal church of Rome there were to be the churches of the Reformation.

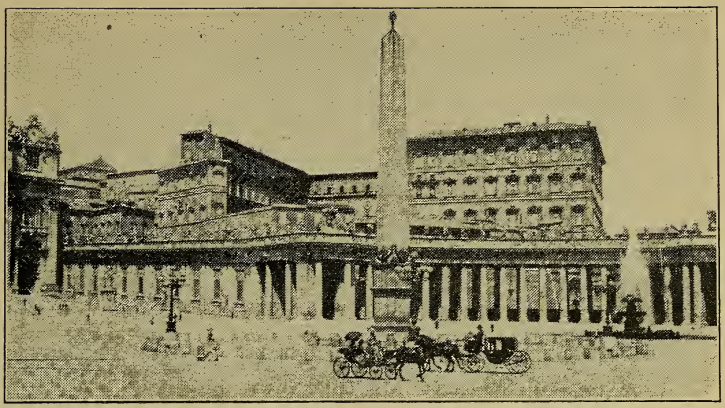


Photo by Paul Thompson The Vatican, Rome

CHAPTER XI

"WOUNDED TO DEATH"

THE Church of Rome has constantly and consistently stood for one-man power both in church and state. She has ever taught that the two swords which were given to the apostle Peter represented the spiritual and the temporal power, both of which she claims of right belong to her. In other words, she holds that the civil government can only obtain its power and authority from and through her, and that it is subordinate to her. Consequently any theory of civil government based upon the consent of the governed and the will of the people, is of necessity opposed to her view.

In the days of the Emperor Justinian the papacy first obtained control of that territory which afterwards developed into the Papal States, and this temporal sovereignty she has ever held to be necessary to her proper power and dignity in order that she might be able to treat upon an equal footing with the Great Powers of earth. At the present time Rome is making the effort of her life to regain possession of her temporal

power and with it, if possible, possession of the territory formerly known as the Papal States. She holds that the latter is necessary to the former. Once Rome regains these two things, there will be an end of both civil and religious liberty. The story of the loss of these territories, and the abolition of the temporal power of the popes, involves the narration of some experiences which occurred between the papacy and the people of France.

The French Revolution

In 1789 the French Revolution was formally opened by the destruction of the Bastile. The revolution itself was immediately followed by fierce denunciations from Rome. Anathema after anathema was hurled from the papal chair, for the French Revolution was a struggle for civil and religious liberty. Pius VI in the following language branded as infamous the aspirations for equality and political liberty as set forth in the Declaration of Rights. Here are his words:

> "The necessary effect of the constitution decreed by the *Assembly is to annihilate the Catholic religion, and that duty of obedience due to the laws.* It is in this view that they establish as a right of man in society this absolute liberty, which not only secures the right of not being disturbed for one's religious opinions, but it also grants the license of thinking, speaking, writing, and even of printing with impunity in the matter of religion, all that the most unregulated imagination can suggest; a monstrous right, which, nevertheless, appears to the Assembly to result from the equality and liberty natural to all men."

Pius VI treated as chimerical the liberty of thinking and acting, and he arose with energy against the refusal of the Assembly to declare Catholicism the national and dominant religion. He announced an approaching excommunication against all recalcitrants, and begged all the bishops of France to prevent the revolution from progressing.

Next, the pope began to arouse the kings of Europe against the people of France. By bulls, edicts, and

encyclical letters he warned the crowned heads that they must destroy the hydra-headed monster of civil and religious liberty which had sprung up in France.

At this time Austria was the greatest of the Catholic powers in Europe, and she immediately turned all her strength against the struggling French. Prussia threw her weight into the balance against the revolution. Russia also declared war. For a while England was neutral, but finally she, too, was drawn into the struggle. France stood absolutely alone, denounced in her struggle for liberty by the great church and by the powers of Europe who were to a greater or less extent ruled by her.

The Italian Republics and the Pope

When Napoleon and his army crossed the Alps, the northern part of Italy was largely dominated by Austrian influence. The center of the peninsula was ruled by the pope, the Papal States comprising a goodly strip of territory over which the pope ruled not only as spiritual head but also as temporal monarch. The pope was pope, and the pope was king. Wherever Napoleon conquered in the northern part of Italy, he established small republics; there was the Cisalpine Republic, the Cispadane Republic, and the Republic of Genoa. The pope was angered at this beyond expression; he denounced these republics and the French Republic from whence they sprang. He did not content himself with defending the great maxims of the church, but he constituted himself chief of the reactionary movement in Europe, and boldly declared himself conjointly responsible for the ancient regime in France. It was under this ancient regime that two-thirds of the land of France belonged to the nobility and the clergy, who, so far as numbers were concerned, formed an insignificant part of the whole population; and the remaining one-third

was in the hands of the common people, whose poverty was most distressing.

The Italian provinces subject to the sway of "His Holiness" were the worst governed in all Europe. Says Thiers:

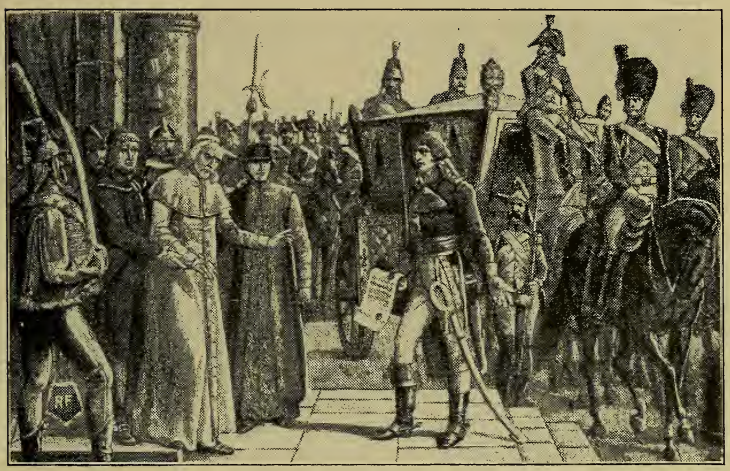
> "A superstitious and ferocious populace, and idle and ignorant monks, composed that population of two millions and a half of subjects.
>
> "Reckoning upon the majesty of his person, and the persuasion of his words which were great, the pope had formerly taken a journey to Vienna to bring back Joseph II to the doctrines of the church, and to counteract the philosophy which seemed to be taking possession of the mind of that prince. This attempt had not been successful; the pontiff, filled with horror of the French Revolution, had launched his anathema against it and preached a crusade. He had even winked at the murder of Basseville, the French agent in Rome. Inflamed by the monks, his subjects shared his hatred against France, and were seized with frantic fury on hearing of the success of our arms." — *Thiers, "History of the French Revolution," Vol. IV, under "The Directory."*

The Directory of France commanded General Bonaparte, above all things, to make Rome feel the power of the Republic. All the sincere patriots in France insisted on this. The pope, who had anathematized France, preached a crusade against her, and suffered her ambassador to be assassinated in his capital, certainly deserved chastisement. The French government insisted that the Holy See should revoke all the briefs issued against France since the commencement of the Revolution. This severely hurt the pride of the ancient pontiff. He summoned the College of Cardinals, which decided that the revocation should not take place. The French government then and there determined to destroy the temporal power of the pope.

General Berthier Marches on Rome

On December 26, 1797, the French embassy in Rome was attacked, and young General Duphot, who was only anxious to preserve the peace, was fired upon by the papal troops and killed. This event produced a

great sensation, and the Directory at once ordered General Berthier to march on Rome. He arrived on February 10, 1798. His soldiers paused for a moment to survey the ancient and magnificent city. The Castle of St. Angelo quickly surrendered. The pope, for the time being, was left in the Vatican, and Berthier was conducted to the capitol like the Roman generals of old in their triumph. The democrats, at the summit of their wishes, assembled in the Campo Vaccino, in



Pope Pius VI taken prisoner by the French

sight of the remains of the ancient forum and proclaimed the Roman Republic. A notary drew up an act by which the populace, calling itself the Roman people, declared that it resumed its sovereignty and *constituted itself a republic.*

Meanwhile Pope Pius VI had been left alone in the Vatican. Messengers were sent to demand the abdication of his temporal sovereignty. There was no intention of meddling with his spiritual authority. He replied that he could not divest himself of a property which was not his, but which had devolved on him from the

apostles, and was only a deposit in his hands. This logic had but little effect upon the republican generals of France. The pope, treated with the respect due to his age, was removed in the night from the Vatican and conveyed into Tuscany. From thence he was taken to Valence, France, where he died, attended by a solitary ecclesiastic, and for two years there was no pope.

Thus came to an end the days of the papal supremacy foretold in Holy Writ. Thus was the papal power wounded as it were unto death, as stated in the Scriptures.

The Neapolitans recovered the Papal States for the pope in 1799. They were retaken by the French in 1800, restored to Pius VII in 1801, and again annexed by Napoleon in 1809. The pope retorted upon his despoiler with a bull of excommunication; but the spiritual terrors were among the least formidable of those then active in Europe, and the sanctity of the pontiff did not prevent Napoleon's soldiers from arresting him in the Quirinal, and carrying him as a prisoner to Savona. Here Pius VII was detained for the next three years. The Roman States received the laws and the civil organization of France. Bishops and clergy who refused the oath of fidelity to Napoleon were imprisoned or exiled; the monasteries and convents were dissolved; the cardinals and great officers along with the archives and the whole apparatus of ecclesiastical rule were carried to Paris. Concerning all of this Fyffe says:

"In relation to the future of European Catholicism, the breach between Napoleon and Pius VII was a more important event than was understood at the time. Its immediate and visible result was that there was *one sovereign the fewer in Europe.*"—*Fyffe, "History of Modern Europe," Vol. 1, chap. 9, par. 27.*

By the Final Act of the Congress of Vienna, 1815, the Papal States were reestablished.

A United Italy at Last

But the freeing of the Papal States from the rule of the pontiff would not down. In the year 1846 Pope Pius IX ascended the Roman throne. Several times his people beseeched him to grant them a republic, but the pontiff was obdurate. Once he was beseiged in Rome by twenty thousand of his own troops, aided by the entire body of the people. The belfry of San Carlino was occupied; from behind the equestrian statues of Castor and Pollux, a group of sharpshooters fired their rifles; next two six-pound cannons appeared on the scene, and were duly trained against the main gate of the Quirinal palace. A truce was then proclaimed, and another deputation was given an audience with the pope.

The deputation were bearers of the people's *ultimatum*, and they now declared that they would allow "His Holiness" *one hour to consider;* after which if *not* adopted, *they announced their firm purpose to break into the Quirinal, and to put to death every inmate thereof, with the sole and single exception of "His Holiness" himself.* The pope yielded, and at once the cry rent the air: "The sovereign has given us a republic!" But no sooner had the people dispersed, than the promised reforms were abandoned, and the pope simply broke his word.

On February 18, 1861, a new Parliament representing all Italy except Venetia and Rome, met in Turin. The kingdom of Sardinia now gave way to the kingdom of Italy, proclaimed March 17. Victor Immanuel II was declared "by the grace of God and the will of the nation, king of Italy."

The pope refused to recognize this "creation of revolution," and excommunicated the criminal invaders of his states. Victor Immanuel he denounced as "for-

getful of every religious principle, despising every right, trampling upon every law."*

Victor Immanuel Enters Rome

For a while things dragged on. The end came in 1870. In that year the people of the papal territories voted to throw off the yoke of the temporal sovereignty of the pope, and to unite with the kingdom of Italy. There were 167,548 voters. Of these, 133,681 voted in favor of the union, and there were only 1,507 votes against it. Still the pope resisted, and the troops of Victor Immanuel attacked the pope's own troops, defeated them after a slight resistance, and entered Rome on September 20, 1870.

The work which Berthier had begun was completed by Victor Immanuel. The battle which had raged through the centuries was won to the cause of liberty. The persistent refusal of the pope to grant popular government was the cause of his downfall. The papacy stood opposed to republics on principle, and held to the doctrine of the divine right of kings. It was the movement in favor of popular government which dethroned the pope and lost to him the Papal States.

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*Robinson and Beard, *Readings in Modern European History*, Chap. XI, p. 130.

Pope Pius IX

CHAPTER XII

"MYSTERY, BABYLON THE GREAT"

IN THE year 1870 the Jesuit Society of the Roman Catholic Church signalized the triumphant consummation of a struggle waged during more than three centuries for the capture of the papacy. In that year the "New Vaticanism" was formally constituted, and the world was plainly notified of the policy to which it held itself committed.

In the previous chapters of this treatise it has been shown how that Rome has ever held that government by the consent of the governed is a wrong doctrine; that the papacy is supreme above the civil power; and that the pope has a right to a temporal kingdom of his own — the Papal States.

The Jesuits and Pius IX

Under the guiding hand of the Jesuits, Pope Pius IX enunciated these doctrines and read them into the church creed to a greater degree than any of his predecessors. The ideas of civil and religious liberty which found such a large place in the formation of the republic of these United States of America were anything but to the liking of the Vatican or the Society of Jesus. And when these same ideas took root in France in the days

of the Revolution, the papacy became much alarmed and, as previously written, denounced the entire movement and arrayed all the kings of Europe against it. But in spite of this, the doctrine of constitutional government and of freedom of religious worship according to the dictates of the individual conscience grew apace. The doctrine of absolute monarchy in things civil and things religious lost caste the world around, and a day of greater liberty in things both civil and religious dawned for Europe and the entire world. So much so that at the present time these same principles hold sway in heathen China and Japan.

But Pope Pius IX and the Jesuit wing of the Catholic Church held that the establishment of these principles spelled the ruin of society and of the nations.

It may seem to some that these matters do not hold the place of importance in the mind of the Vatican which is assigned to them. Far otherwise are the facts. The danger is that men will not realize how tremendously set the so-called "New Catholic" and Jesuit minds are on overthrowing the new order and reestablishing the old. This cannot be too much emphasized.

"Quanta Cura" and the "Syllabus of Errors"

On December 8, 1864, Pius IX issued the encyclical "*Quanta Cura*," and with it the now famous "Syllabus of Errors." The keynote of the encyclical is that of an alarm — a note of danger — with a call to take up arms. The cause of alarm is the ruinous condition of society — and the word is used in its political and not its domestic sense. According to it the very basis of society had been shaken by evil principles, which had spread on all sides and raised a "horrible tempest."

After many generalities, the first token of ruin in modern society particularized is the design manifested to check and set aside the salutary *force* which ought always to be exercised by the church, not only over in-

dividuals, but also over nations, both "peoples and sovereigns." The second token is the prevalence of the error that the state may treat various religions on a footing of equality — the error that liberty of worship is in fact a personal right of every man, and that the citizen is entitled to make a free profession of his belief, orally or by the press, without fear of either civil or ecclesiastical power. This is condemned as being "the liberty of damnation." The next token of ruin is hostility to the religious orders which were established by their founders only by the inspiration of God. It is here also inculcated again that all countries have two rulers — the universal and the national one, the universal one superior, and the national one subordinate; and that every citizen of these countries is more the subject of the pope than of his prince.

In order that no violence may be done to the facts involved in this matter there will be here quoted a few of the "*errors*" which are set forth in the syllabus. And the reader must bear in mind that that which is set forth is the error to which the Vatican is opposed, and not the thing which the Vatican endorses:

Section 3: 15. Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason.

Section 3: 16. Men may in any religion find the way of eternal salvation, and obtain eternal salvation.

Section 5: 24. The church has not the power of availing herself of force, or any direct or indirect temporal power.

Section 5: 27. The ministers of the church and the Roman pontiff, ought to be absolutely excluded from all charge and dominion over temporal affairs.

Section 6: 39. The commonwealth is the origin and source of all rights, and possesses rights which are not circumscribed by any limits.

Section 6: 55. The church ought to be separated from the state, and the state from the church.

Now it will be clear from the encyclical "*Quanta Cura*" and from the sections cited from the "Syllabus of Errors," that the present order of society and civil government, according to Vatican ideas, is utterly and

fundamentally wrong. But the Roman ideas of government were not new to Pius IX. In a general way they have impregnated the papacy since the days of Hildebrand.

"Civilta Cattolica"

And, in addition to all this, the idea that the theories concerning civil government as held by Rome must be actively promulgated has been strenuously advocated by the Jesuits for a long time. In the year 1850 the Jesuits commenced to publish a magazine in the city of Rome, bearing the title "Catholic Civilization" (*Civilta Cattolica*), in opposition to modern civilization. The Catholic civilization, of course, is represented by the ideas of government cited above in opposition to those condemned by the syllabus. Considering the modifications this magazine has already succeeded in bringing about in the ideas and even in the organization of the whole Catholic Society, they can scarcely be charged with vain boasting who call it the most influential organ in the world. It consistently teaches that the prince as a prince, the legislature as a legislature, and the nation as a society, are "not only to believe in the pope, but *to be subject to him.*"

But in the days of Pius IX things were fast slipping the other way, and it was in this position of affairs that the seers of the Vatican beheld all human institutions as if reduced by a cataclysm to a dark and roaring chaos.

The Deadly Wound

Now the Scripture had taught that the papacy should receive a "deadly wound." The most deadly wound she has ever received up to the present hour lies in the loss of the temporal power of the pope — the taking away of the "Papal States" begun by Napoleon in 1798 and consummated by Victor Emmanuel in 1870. This was the greatest blow her prestige and her schemes ever received.

Now the reason that Rome so greatly hated to lose and so dearly longed to regain temporal power over the nations and a kingdom of her own in the form of the Papal States, is because these, and especially the former, are necessary for the carrying out of her most precious designs. She designs to enforce her creed on all mankind. Without the temporal power this is absolutely impossible. The temporal power is necessary in order that pains and penalties may be visited upon all who do not obey her. Without the temporal power it is impossible to persecute with imprisonment and death those who do not bow the knee. Therefore to regain temporal power is vital to her policy.

"The Terrible Scourge of Continental War"

Beginning with the days when the Papal States were being wrested from beneath her scepter, and for many years thereafter, the papacy and her minions have been *uttering prophecies.* They have prophesied over and over again that only one result could ultimately come out of the new movement for government by the consent of the governed and for civil and religious liberty. They have prophesied all along that the only ultimate outcome of this that could come, would be the most horrible cataclysm of war and bloodshed the world has ever seen. Let the reader ponder upon this and engrave it upon the tablets of his mind: Rome prophesied, not once, nor twice, but time and time again, that the modern ideas of government must end in war, ruin, and wreck too frightful to contemplate. And more than this, she has foretold many, many times that out of this war, ruin, and wreck, the papacy would come once more into favor with the kings of the earth, that they would look to her for help, and that in the general confusion and chaos of those times, she "of all the ancient institutions would remain standing"; that she alone would *"be mistress of the field that day."*

In the light of the terrific struggle now crimsoning and soaking the soil of Europe with the blood of millions these prophecies should rivet our every mind; and it goes without saying, of course, that the restoration of the Papal States and of the temporal power of the pope is also a part of the looked-for and longed-for fulfilment of these prophetic utterances by the high officials of the ancient church. I will append a few

German army corps marching in the streets of Augsburg

of these Roman Catholic prophecies, and only a few from the many which might be cited:

"The excited antagonism of the nations of Europe is founded on a fact full of consolation. Instead of being alarmed, or scared, or discouraged by the great sharpening of animosity and the great massing together of antagonists, *I look upon it as the most beautiful sign.*

"Now, when the nations of Europe have revolted, and when they have dethroned, as far as men can dethrone, the Vicar of Jesus Christ, and when they have made the usurpation of the Holy City a part of international law — when all this has been done, there is

only one solution of the difficulty, a solution I fear impending, and that is the terrible scourge of continental war — a war which will exceed the horrors of the wars of the First Empire. I do not see how this can be averted. It is my firm conviction that, in spite of all obstacles, the Vicar of Jesus Christ will be put again in his own rightful place."— *Archbishop (later cardinal) Manning, at the meeting of the League of St. Sebastian, London, England, January 20, 1874.*

It will be noted that this prince of the Church of Rome welcomes as a "*most beautiful sign*" the rising anger of the nations which, even in that early day, he thought he saw preparing the way for a fearful struggle. To him it was a thing to be welcomed, as, in his judgment, it was bound to bring the restoration of the Vicar of Jesus Christ to "his own rightful place."

"Mistress of the Field That Day"

The time for renewing the attempt to put the papal principles of government into operation once more will, according to a noted archbishop —

"arrive when this rapid and ceaseless movement, political and social, going on under our eyes, and making us daily spectators of great and often of unlooked-for events, shall have reached its ultimate period, to which will certainly succeed (*unless the last days succeed*) *an entirely new era in the history of the human species. When that day comes, I know not what portion of the old institutions will remain standing; but sure I am that one of them will have survived, though peradventure externally bruised and lacerated. She alone will be mistress of the field that day and the princes (if indeed the sound of that name will still be heard), but certainly the nations, having then, after a long and cruel experience, made up their minds that out of her there is no well-being, either in this life or beyond the tomb, will demand from her the laws of tranquil repose, together with the earnest of eternal happiness.*"— *The Archbishop of Florence, cited by Arthur, "The Pope, the Kings, and the People," p. 349.*

This oracular utterance is remarkable. It is truly an Ultramontane classic. The pious prelate prophesies the happening of "unlooked-for events," possibly "*the last days.*" In the wreck and the ruin or, may I say, amid the dissolving of the great and powerful nations of the earth, as the "old institutions" become soluble in the great crucible of world-shaking events, Vaticanism, headed by an infallible pope now clothed with temporal

power "*will be mistress of the field that day.*" Princes, as now, will be no more, and the people of the earth will "*demand*" (*sic*) from the church "the laws of tranquil repose, together with the earnest of eternal happiness." Possibly the non-Ultramontanist may be permitted to wonder how the church will be able to give this "tranquil repose" in the light of the events which transpired in those olden days when "His Holiness," the pope of Rome, "was the *spiritual David*, the one shepherd of the one fold — shepherd with sling as well as pipe, shepherd with sword as well as with crook,"— reigned over the Papal States and made John of England and Henry of Germany bow the knee. And all this is to be again, and is to come as a result of a "terrible scourge of continental war," and then according to the Jesuit *Civilta*, rapturously gazing through the glass of Ezekiel, the words of that ancient prophet will have come to pass:

> "I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . And David my servant shall be king over them, and they shall all have one shepherd.— *Vide exposition of Eze. 37: 21-24, Civilta, Series VII, Vol. VI, p. 293.*

Here is another quotation from the *Civilta* which is worthy of note. It puts the entire matter in the light of an alternative as either the end of the world or its salvation by the Vatican Council of 1870:

> "Either, in the indiscrutable designs of God, human society is destined to perish, and we are close upon the supreme cataclysm of the last day, or the salvation of the world is to be looked for from the council and from nothing else."— *Civilta, Series VII. Vol. III, p. 264.*

"Will Entomb Many an Army and Many a Crown"

Another writing of this same prophecy appeared in many Italian and French journals and is said to have been originally issued by a bishop as a pastoral letter to his flock. It reads as follows:

"Pius IX is still a king, even in the eyes of his enemies, and of his spoilers. They are obliged to admit that the unity of Italy is not affected, that the temporal power is to be reestablished, and that after some *profound commotions which, it may be, will entomb many an army and many a crown*, there will be heard among the nations, from one end of Europe to the other, a single cry, 'Restore Rome to its ancient lords; Rome belongs to the pope, Rome belongs to God.' " —*Vide "The Pope, the Kings, and the People," chap. 10, par. 37, note 1.*

This breathes the same thought as those which have gone before. Rome looks for the nations to go to pieces in the great struggle which she prophesied would come. Everywhere the "good press" gloated over the prospect of a general broil of nations. These writings showed

Russian Cossacks resisting an attack

plainly that it was hoped that the war between France and Prussia in 1870 would bring about the consummation of the Ultramontane hope.

"A New Order of Things"

That there is not only to be a dissolution of society, and that out of the wreck, the papacy alone is to survive, but that she is to build "a new order of things" at that time is also taught. Thus a leading Ultramontane journal put it squarely in these words:

"The modern state has no living future; it carries its dissolution within itself. Upon the ruins of the modern state, the church shall again build a new order of things, as she did when the heathen world-

empire sank in darkness."—*Deutsche Reichzeitung, cited in "Ultramontanism," p. 97, London, 1874.*

I might go on at great length giving citations covering this same point, but the above are numerous enough, and the sources from which they emanate sufficiently varied to show beyond the shade of a shadow of a doubt that Rome has been prophesying the ruin of society and upon that ruin the building by the church of a new order of things.

"We Shall Fight It"

Nor is Rome sitting down meekly and passively and calmly awaiting the fulfilment of her prophecies in regard to the "modern state." She herself claims that she is fighting it tooth and nail. She boasts that she is doing everything in her power to bring about its ruin. Hear the Jesuitical *Civilta:*

"We shall fight it with Catholic associations, we shall fight it with the press, we shall fight it in parliament. We shall confront theory with theory, morality with morality, school with school, the flag of Christ with the flag of Satan raised by the revolution. Catholic societies where they existed are being multiplied, where they did not exist they are being planted. The number of Catholic members in the Prussian Parliament has increased beyond hope, and in Belgium they have drawn closer together. The struggle against the Austrian ministry which favored the revolution has grown hotter, and obligations in defense of Catholic principles will be imposed upon the future members of the Parliament of England and Ireland. With whom will be the final victory there can be no doubt."—*Civilta, Series VIII, Vol. I. p. 421.*

Nor is this all. Reinkens, in a little work which ought to be read by every man who means to understand the questions which are to come up—"*Revolution und Kirche*"—declares that "*the policy of the papacy is new revolution.*" And certain it is, that for effecting a world-wide revolution, never did instrument exist so generally outspread and so perfectly centralized, so elaborately ramified, and yet so pliant.

The Infallibility of the Pope

The infallibility of the pope as at present taught by the Roman curia is a comparatively new doctrine. Its advent into the teachings of Rome was intimately related to the doctrine of the temporal power of the pope and to the doctrine of the "destruction of the modern state" as taught by the Vatican.

The decree of papal infallibility was proclaimed at the fourth public session of the Vatican Council, July 18, 1870.

Scripture was used in an extraordinary manner in order to furnish authority for the decree of infallibility; and Bishop Pie of Poitiers had an entirely original argument derived from the legend that Peter was crucified head downward; for as his head bore the whole weight of his body, so the pope as the head, bears the whole church; but he is infallible who bears, not he who is borne. Unfortunately for this argument, the head of Peter did not bear his body, but the cross bore both.

Now this very doctrine of infallibility was inaugurated to lend power to the doctrine of the temporal authority of the pope and to the doctrine of the destruction of the "modern state." But this very triumph of absolutism marked a new departure. It gave rise to a secession headed by the ablest divines of the Roman Church.

The management of the council was entirely in the hands of the pope and his dependent cardinals and Jesuitical advisers. He originated the topics which were to come up, and he himself selected the preparatory committees. He even personally interfered with the proceedings in favor of his new dogma by praising Infallibilists, and by ignoring or rebuking anti-Infallibilists.

More than One Hundred Prelates Protest

This want of freedom of the council was severely censured by liberal Catholics. More than one hundred

prelates of all nations signed a strong protest against the order of business, especially against the mere majority vote, and expressed the fear that in the end the authority of this council might be impaired as wanting in truth and liberty—"a calamity," they said, "so direful in these uneasy times, that a greater could not be imagined." But this protest, like all the acts of the minority, was ignored.

When the vote was taken on the matter, 451 voted *Placet*, 88 *Non placet*, 62 *Placet juxta modum*, and about 91, though present in Rome, abstained from voting. Among the negative votes were the prelates most distinguished for learning and position, as Schwarzenberg, cardinal prince-archbishop of Prague; Rauscher, cardinal prince-archbishop of Vienna; Darboy, archbishop of Paris; Matthieu, cardinal-archbishop of Besancon; Ginoulhiac, archbishop of Lyons; Dupanloup, bishop of Orleans; Maret, bishop of Sura; Simor, archbishop of Gran and primate of Hungary; Haynald, archbishop of Munich; Ketteler, bishop of Mayence; Hefele, bishop of Rottenburg; Strossmayer, bishop of Bosnia and Sirmium; MacHale, archbishop of Tuam; Connolly, archbishop of Halifax; and Kenrick, archbishop of St. Louis.

All the above is most important as it shows the noble, rugged-minded independence of thought and action of many of the noted prelates of the church. If one thing above another is clear from the history of the Vatican Council of 1870, it is that there were many leading officials of the church and thousands of laymen who considered that the doctrine of papal infalibility was not scriptural, that it ought not to prevail, and that it was forced upon them by unfair means and methods.

Of this sort was that learned Catholic, Johann Joseph von Dollinger, who became the leader of the "Old Catholic" party and who was excommunicated in 1871 because of his opposition to the decree of papal infallibility. In an address which rang all over Germany

and echoed in every corner of Europe, this scholarly son of the church proclaimed:

"'One hundred and eighty millions of human beings are to be compelled by threats of exclusion from the church, of privation of the sacraments, and of eternal damnation, to believe and profess what hitherto the church has never believed or taught.' So began an appeal destined to elicit proof that large numbers of educated Roman Catholics, under all their external quiet, were agitated; and that at the same time the masses, whatever little opinions they might have, were as to action completely under the dominion of the priests." —*Friedburg, p. 495. Also reprinted separately in "Stimmen aus der Katholischen Kirche."*

And again he said:

"This pretension, once become a dogma, will evidently have a wider scope than the purely spiritual sphere, and will become evidently a political question; for it will raise the power of the sovereign pontiff, even in temporal matters, above all the princes and peoples of Christendom."—*O'Reilly, "Life of Pius the Ninth," chap. 33, par. 56.*

And once more he wrote:

"This doctrine I cannot accept, either as a Christian, a theologian, a student of history, or as a citizen. Not as a Christian, for it is irreconcilable with the spirit of the gospel, and with the clear utterances of Christ and the apostles. It sets up that kingdom of this world which Christ refused; it seeks that dominion over congregations which Peter denied to all and to himself. Not as a theologian, for the genuine tradition of the church is altogether against it. Not as a student of history, for, as such, I know that the persistent efforts to give reality to this theory of worldly dominion has cost Europe rivers of blood, has involved whole countries in disorder and ruin, has shattered the grand organization of the ancient church, and produced and fostered in it the most fatal abuses. Finally, as a citizen I must reject it, because with his pretensions to subject states and monarchs, and the whole political system to the papal power, and by the privileged position it demands for the clergy, it gives occasion for endless and fatal divisions between church and state, clergy and laity."—*Potts "Ultramontanism," Document V.*

Thus spake Dollinger, a state councilor of the Prussian Empire, and one of the most learned men of his time. He suffered excommunication, but he was true to his honest convictions, and to the former teachings of his church.

(102) A cavalry charge at Gravelotte, Franco-Prussian War

The Franco-Prussian War

July 18, 1870, the day on which the pope read by candlelight the decree of his own infallibility, was also the day on which the Emperor Napoleon of France dispatched his fatal declaration of war to Berlin. France had been assured by Rome that she had only to attack Prussia, and all the Catholics of southern Germany would join her. Without the miscalculation at the Tuileries caused by these statements, it is not probable that the French would have been hurled into the ditch at Sedan.

The pope endeavored to bring about a restoration of the Papal States by means of this war. First an appeal was made to Germany. While the emperor still lay at Versailles, a deputation waited upon him from the pope and prayed the victor to flesh his sword anew, and destroy the power of United Italy. But Emperor William was not deceived. He well knew that if Rome only had the power his new empire would be rent in shivers in a day. So the army which had taken Paris did not march on Rome. Immediately, as if it were the most natural and moral thing in the world to do, Pius turned, and desired of France — with her right arm broken—to draw the sword with her left and cut down the Italians. "The French met this wicked suggestion with humble requests that the Holy Father would show forbearance, and not demand services for which they were not prepared." It was Rome who instigated the war against Prussia. When Prussia was victorious she had shamelessly turned to her and demanded her assistance, and failing in that she called upon her fallen protege to get up and fight again. When she professed her inability, the Vatican turned its attention to doing all in its unaided power to disrupt United Italy. Certainly has this "woman" attempted to commit fornication with the kings of the earth. But the Papal States were

not restored, and the ruin of the "modern world" did not come out of the Franco-Prussian War.

"My Kingdom Is Not of This World"

Passing now from the history in the case, I pause to view for a moment, the merits of it. Is the doctrine of the temporal sovereignty of the pope a gospel doctrine and according to the teaching of the Scripture? Every act in the life of the Master, bearing on this particular thing, shows that it is not. In the record of the temptation of Christ in the wilderness it is written:

> "And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Luke 4: 5-8.

Now the Master might have reasoned that if he had only held in his hands the reins of civil authority over the earth, that he could make the lot of his disciples more easy; that legislation could be passed removing temptation from the youth, and diminishing crime and vice; and that persecution of his fellows could be stopped. But the Man of Calvary reasoned not that way, and flatly refused the proffered governmental authority held out to him by the "prince of this world."

It may be urged that the reason he did not accept this kingship was because it was tendered him by Satan, and because a provision was incorporated in the offer that the Son of God should fall down and worship him. But there is another incident in the life of Christ which shows that he refused on principle, for of one time, when an admiring throng desired to make him a king, the Scriptures relate:

> "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." John 6: 15.

And last of all it is written that he answered Pilate, the Roman governor, with the words:

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." John 18: 36.

And from all these scriptures it can only be concluded that the papal doctrine is not the scriptural doctrine.

The Bible and the Papal Prophecies

The papacy has prophesied a great war — one which will "entomb many an army and many a crown." She has prophesied that out of the wreck and the ruin of this vast world-rending commotion she alone will remain standing. She is to be "mistress of the field that day." At her hand the repentant nations are to ask "the laws of tranquil repose."

How does Scripture agree with Rome on these propositions and prophecies? More nearly, possibly, than with any other prophecies Rome has never made. Listed, the papal foretellings are as follows:

1. A terrible scourge of continental war.
2. When the war is over, Rome to remain standing, "mistress of the field that day."
3. The restoration of the Papal States is to take place.
4. There is to be a new order of things.

And now let us see how these predictions coincide with the word of the Scripture. With the first prophecy the Bible is clearly in harmony. Certainly there is Holy Writ in abundance to show that in the last days there will be wars and rumors of wars. Take the words of Joel for instance:

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened and come up to the valley of Jehoshaphat: for there will

I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of concision [threshing, margin]: for the day of the Lord is near in the valley of concision." Joel 3: 9-14.

Or take the testimony of the Revelator:

"And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged."

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 11: 18; 16: 13-16.

Therefore, from the above quotations of Scripture it would seem to be only fair and just to conclude that Rome has rightly divined the things which are coming upon the earth in this respect at least.

Next, Rome foretells that out of this wreck of nations she will emerge triumphant. Let us see. In Revelation 16 there is much said concerning the terrible fighting which is to take place during the last days. Then the seventeenth chapter opens with the following words:

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, *Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.*" Rev. 17: 1–5.

Without question these verses signify the Church of Rome. Note that in the first verse the angel tells the apostle John that he will show him "the *judgment* of the great whore." This chapter, therefore, dwells

in particular upon the days of the judgment of the Roman Catholic Church rather than upon her general history.

Of her it is written that she sits upon many waters, and in verse fifteen, the meaning of the word "waters" as here used is given:

> "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Rev. 17:15.

From this it would appear that for a while, at any rate, Rome will come out first best with the kings of the earth, for she is represented as *sitting* upon *many* waters or nations. She evidently has the upper hand and the pope is superior to and above the princes. This is what she has claimed as her right. It is also stated that these kings "have committed fornication" with her. Certainly kings have done this in the past — they with her and she with them. And from events now transpiring in Europe it would look as if all sides are in the same nefarious criminal intercourse again. On this point, however, more comment will be made in the closing chapter. Later on in this same chapter of Revelation are the following words:

> "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. . . . And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Rev. 17: 12-18.

For a while the kings of the earth are going to give their power and strength to Rome. Evidently, the wine of her fornication will make these kings and the inhabitants of the earth so intoxicated that they will surrender the principles of civil and religious liberty, of constitutional government, and in general, all the

ideals of the "modern state." Evidently, in the place of the "modern state" they received as their mistress the one who says:

> "I claim to be the supreme judge and director of the consciences of men — of the peasant that tills the field, and the prince that sits on the throne; of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms. I am the sole last supreme judge of what is right and wrong." — *Cited by W. E. Gladstone, "Rome and the Newest Fashions in Religion."*

In her prophecy of herself Rome says that from the wreck and ruin of the nations she will emerge "*Mistress of the field that day.*" And of her, the Bible says: "For she saith in her heart, I sit a queen and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; for she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Again the Bible says that God puts it into the hearts of the kings to agree to give their kingdom to the beast. In other words, they turn over to her the reins of the civil power, for this it is that constitutes their kingdom. And then to the full is she indeed the woman "which reigneth over the kings of the earth."

But there is one part of these conjoint prophecies which does not appear in the Vatican edition. The scripture cited above teaches that in the end, the kings of the earth find Rome's way a bad road. The "tranquil repose" which she so lavishly promised is not forthcoming. Instead of this, thunders and lightnings, great earthquakes, fire and sword, pestilence, famine, and war fill the earth, and men's hearts fail them for fear. "The earnest of eternal happiness" which she also promised doth not appear. She is unable to bring about the fulfilment of this part of her prophecy. The nations tire of her rule, and become disgusted, and in their rage they "hate the whore," and "make her desolate and naked," and "eat her flesh, and burn her with fire." This

piece of the prophecy, I say does not appear in the version of the Roman curia. Cardinal Manning, the archbishop of Florence, and the *Civilta* make no mention of it. But it does appear in the Revelation of John the Divine. It is the truth. It is the everlasting gospel. It is the fate of which many of her own most noble sons warned her, men like the noble Schwarzenberg, the learned Dollinger, the scholarly Hefele, the noted Ketteler, the great layman O'Connell, and a host of others. She would not heed their voice, and in the present hour we are witnessing another chapter in her history of illicit intercourse with the kings of the earth.

Off for a raid Photo by Paul Thompson, N. Y.

"And a mighty angel took up a stone . . . and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down." Rev. 18:21

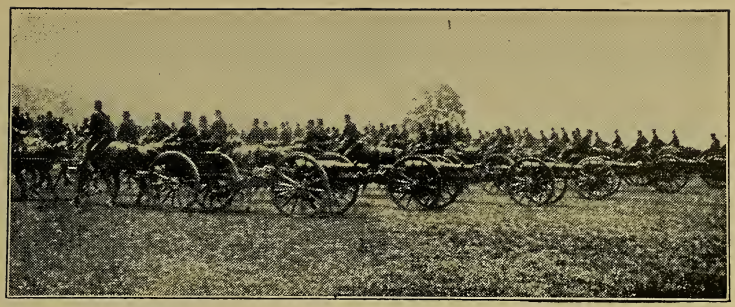


Photo by Underwood & Underwood
French artillery going to the front

CHAPTER XIII

"WITH VIOLENCE SHALL THAT GREAT CITY BABYLON BE THROWN DOWN"

The Death of Pope Pius X

WHEN the present titanic struggle in Europe began Pius X was chief pontiff of the Church of Rome. It is significant that of all the men who have occupied the Chair of the Fisherman he was one of the best. He was a God-fearing, kind-hearted priest. Spiritual things, it is creditably reported, far more than political matters, engrossed his attention.

At the outset he issued a declaration of neutrality on the part of the Vatican, but that neutrality did not prevent this simple-minded man from dying — practically of grief and horror. His gentle and fatherly nature recoiled at the awful cataclysm which had come upon the world.

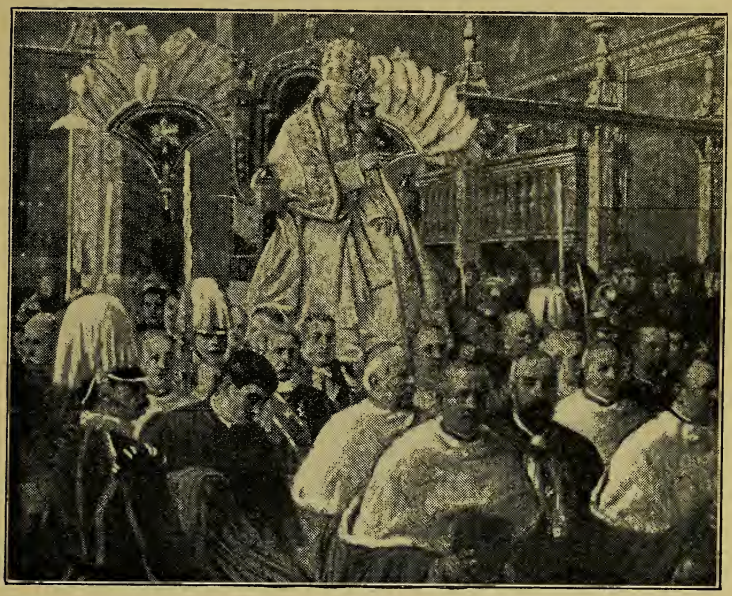
It is said, and very truly, that he possessed an adamant will where distinction between right and wrong was concerned, and that "he looked upon himself rather as the representative of him whose kingdom is not of this world than the head of a political state." It has also been written that "had he lived to learn of the outrages against humanity, honor, and Christian civiliza-

tion" which have been perpetrated during the war, "he might have created consternation in the Vatican, and in that 'black' world in which he was always sneered at as a peasant, by breaking through the bonds of politics in order to assume the prerogatives of his nobler calling." But Pius X died, and a man of a totally different make-up took his place. A kind God laid him to his rest before his soul should be further rent by the dire woes of the war-ridden world.

Cardinal Della Chiesa — Benedict XV

Giacoma Della Chiesa was born November 21, 1854. He was descended from an ancient patrician family of Genoa. He received his education in his native city, where he studied law and graduated at the university. Later he entered the service of the church, "took his decree in theology, and was finally received into the "Academy of Noble Ecclesiastics, *where he was initiated into the methods of diplomacy.*" He readily assimilated the knowledge acquired and soon attracted the notice of Cardinal Rampolla. When Rampolla was appointed nuncio to Madrid, he invited Dr. Della Chiesa to go with him as his secretary. In 1887 Cardinal Rampolla was promoted to be Secretary of State at the Vatican and he took Monsignor Della Chiesa with him as his private aide. Later Pope Leo XIII appointed him "adjoint State Secretary." For thirteen years he held this office, during which time he had abundant opportunity to learn all the devious ways of diplomacy and diplomats. After the death of Leo XIII and Rampolla's retirement, he continued in the same work under Merry del Val. Later he was consecrated archbishop of Bologna.

From the above little sketch it will be clear that the education and training of Cardinal Chiesa would be conducive to the formation of an entirely different make-up than that of the late Pius X.



Pope Leo XIII in pontifical robes, borne in state through the Sistine chapel

Cardinal Della Chiesa Choice of the Conclave

The deliberations of the Conclave of Cardinals which met upon the death of Pope Pius X for the purpose of electing his successor were secret in a stricter sense than those of any previous election, "because known only to the cardinals, who were forbidden to disclose them under pain of excommunication." Suffice, therefore, to record that Cardinal Della Chiesa was chosen to fill the office of sovereign pontiff, and assumed the title of Benedict XV.

At once the new head of the church began to strike out a line of action for himself and the Vatican vastly different from that of his moderate and retiring predecessor. And we are told that from the very first his course and conduct, as far as matters relating to the war were concerned, were "*sharply criticized by Catholics* of the allied nations."

He immediately set himself to "the task of making peace between the belligerents." It is not at all surprising that he should do this. The great continental war which the papacy had prophesied had become an actuality. In some way or another, according to the papal prophecies, the church was to regain her old-time power over the nations, and be "*Mistress of the field that day.*" In other words, events were to so transpire during the struggle that the principles of Catholic civilization, as opposed to the principles of the "modern state," would be completely vindicated and Rome would come into her own.

And now the great clock of time had struck the fateful hour, and Chiesa had been chosen to steer the ancient church to her "manifest destiny." And the present pope was chosen by his fellow cardinals, it is said, because he is "looked upon as a statesman." He "came to the pontifical throne with the reputation of a consummate diplomatist, and was credited with a degree of political insight and foresight unmatched in the College of Cardinals. We may take it that the reputation was deserved." It is further written that the "Conclave, conscious of the gravity of the international conjucture, was *anxious to have at the head of the church a statesman* rather than a pious priest or a careful administrator. And for this role Della Chiesa had no rival."

It is further said that one needs but slight personal acquaintance with the man to acquire the impression which closer relations are said to confirm, "that he is endowed with some of the essential characteristics of the political pilot. A shrewd observer, his easy self-control, unflinching perseverance, indomitable will, inaccessibility to extrinsic influences, and practical knowledge of men confer on him advantages which his consummate tact enables him to fructify."

"The Church's Position in the World"

It is not without deep meaning to the world, to nations, and to men and women individually, that a "diplomat" and a "statesman" has been chosen to fill the pontifical throne at this particular time. As surely as "the stars in their courses fought against Sisera" do all events at the present hour appear to be working together for the fulfilment of the prophecies. "Uppermost in the mind of the new pope is the church's position in the world, and this he believes it his duty to improve and extend in every way." "From the moment he took office, he gave a sudden and powerful impetus to diplomatic activity." "To put an end to the long conflict with France, and renew diplomatic relations with her would seem to Benedict XV a triumph of the first order."

Italy and the Vatican

Moreover the time seems propitious for coming to an understanding with Italy. The government needs the support of the Catholics in its policy. A moderate Liberal is at the helm. The Vatican, in turn, has need of friendly relation with the state. If the nation should decide on war against the opinion of the Catholics, a strong anti-clerical reaction would certainly take place forthwith. Both sides have been moving toward each other. The neutrality of the Catholics, who almost to a man are pro-Austrian and pro-German, has become much less violent, and they have cheerfully subscribed to the milliard loan. The government, on its part, has introduced into the new military regulations a clause forbidding officers to become members of secret societies. This, of course, is highly gratifying to Rome. Pope Benedict has also shown the spirit of conciliation, by crossing what has always been reckoned the boundaries of his territories and betaking himself the fifteenth of January, 1915, to visit the victims of the earthquake at

Santa Marta. Certainly, the church, with her hierarchical organization, "has become the most powerful political party in Italy, and controls a large number of deputies, of whose election she is the arbiter." Surely the present trend of affairs between the Quirinal and the Vatican shadows forth most portentious events for the future of both the Roman Church and the Italian nation.

The Maintenance of Vatican Domination

The policy of the Vatican cannot be fully comprehended only as it is realized that the papacy is bound by its principles to put self-preservation and the maintenance of its domination before everything else. That is why it is so largely conceded that a victory for the Germanic empires in the present war would be for the interests of Rome. Some do not understand why Rome should look with favor upon the cause of the land which cradled Martin Luther and the great Reformation of the sixteenth century. The Vatican principle as laid down at the commencement of this paragraph, must be taken, however, as the key to her conduct, and the keystone in the arch of her diplomatic maneuverings.

It must be remembered that unless Italy be excepted, there is not a single Catholic country among the Allies. To be sure Belgium has a Catholic government at present, but half the Belgian people are freethinkers. England is Protestant; Russia, Serbia, and Montenegro are schismatic; Japan is pagan, and France is freethinking. Austria, on the other hand, is the only great Catholic power in the world. If the war cloud prove her undoing it would be a great blow to the papacy. Should the Austrian Empire go to pieces, Spain would be the only Catholic state left. Certainly Rome could not contemplate such a possibility without a shudder.

In the case of Germany — it is true that she is not a Catholic power; nevertheless the church is stronger

there than in any other country except Austria and Spain; "the Center party holds the balance of power in the Reichstag and, without its support, the government could not control Parliament."

Furthermore, Austria and Germany approach much more nearly to the papal idea of what a state should be than any of the allied nations except Russia. As previously set forth in this treatise, democracy is feared and hated by Rome. It is contrary to her whole idea of things. She must, by the very nature of her fundamental tenets, incline to the side of autocratic government. At this point one publicist has said:

> "The democratization of Germany and Austria, which might conceivably be a result of their defeat, would leave Russia as the sole representative in Europe of the papal theories of government, unless, indeed, Russia herself should be similiarly affected, in which case the last representative of authority, as the pope understands it, would be gone. The papacy fears that, left to itself in a democratic Europe, it would have a very precarious future, and its fears are justified. The papacy and democracy, as the late Monsignor Hugh Benson realized, cannot permanently co-exist; *ceci tuera cela.*"—*Robert Dell in Fortnightly Review, February 1915, p. 293.*

But if it indeed be true that Rome favors the central Germanic empires, it is also true that she has made desperate efforts to enter into diplomatic relations with England and with France. This is only natural — the Vatican wishes to be prepared for any emergency. This has ever been the papal policy and it is a cherished one today.

"England and the Papacy"

After an interval of approximately four hundred years, Protestant England has sent an officially accredited envoy from the court of St. James to the Holy See. The government of the land which boasts of its religious and civil liberty has gone as a supplicant to Rome to drink of the golden cup of her abominations. Time was when an English administration would have scorned to go cap in hand to the pope to beseech him to take the

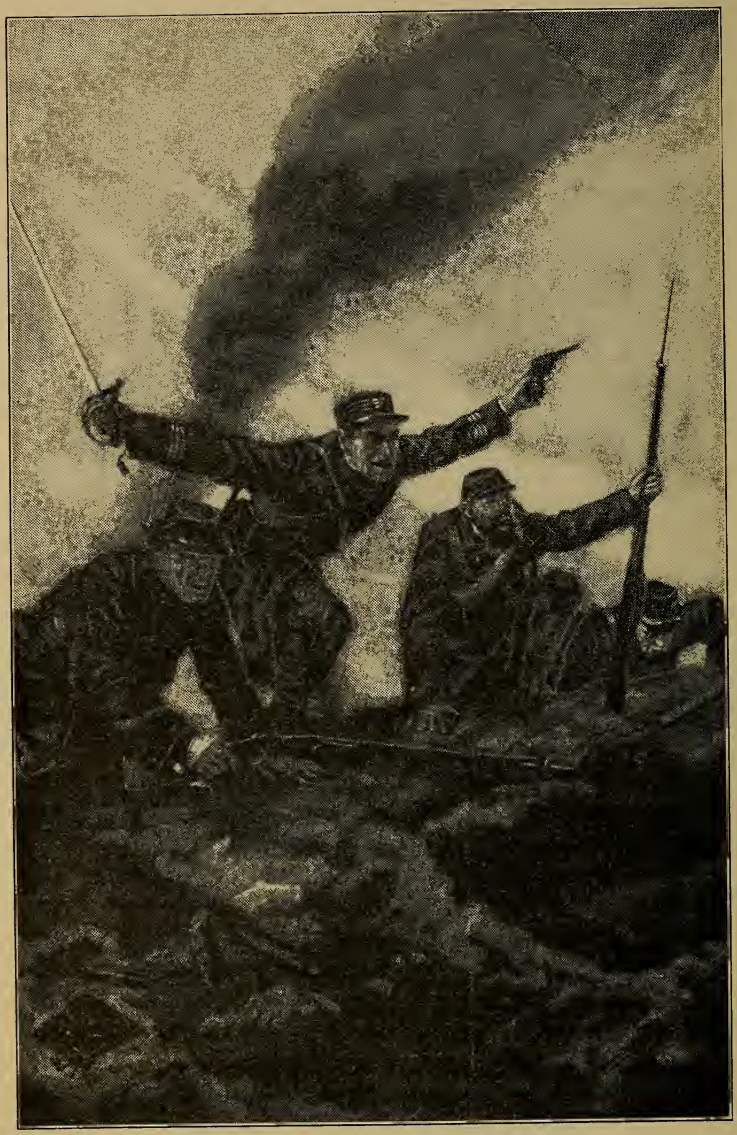
British Minister to the Vatican, Sir Henry Howard (center)

side of England. There can be but one possible result of the action of the British government; namely, to enhance the prestige of the papacy. As one writer has said — "The papacy is comparatively harmless so long as it is let alone; half its power is due to the recognition of it by civil governments, and would disappear tomorrow if all the states withdrew their representatives from the Vatican. There is nothing so intolerable to the Vatican as to be ignored; that is precisely the reason why every government should ignore it." Be this as it may, the Vatican courted England and England courted the Vatican. The suggestion regarding the sending of an ambassador found ready favor within the British foreign office, where the Church of Rome is well and influentially represented, and Sir Edward Grey did not protest.

The government, it would seem, had some misgivings, as to what sort of a reception the scheme would receive from British public opinion. The press was strictly enjoined from mentioning the matter before

December 12, (1914), when the appointment of Sir Henry Howard was officially announced, although the French press had been full of it for more than two weeks. The matter came as a great surprise to the English people. "No one realized that, accurately speaking, an official representative of Great Britain had never been seen at the Vatican until Sir Henry Howard presented his credentials; and that although England had been represented there, off and on, until the middle of the sixteenth century, it was to the newly appointed envoy that the honor [sic] fell of being the first official ambassador — I use the term in its classical sense — "from Great Britain to the pope." It further shows that England, engaged in a life and death struggle for her empire, felt that she dare not ignore the political power of the papacy, and it marks the folly and puts a crimp in the arguments of those who declare that Rome and the pope have no standing save only as a spiritual organization, and who would make us believe that the political power of the papacy has passed away. There are many who will assert that the Vatican is a great spiritual institution, but I doubt if there are any who will deny that she is also, and perhaps principally, a great political institution. In these two antagonistic phases of her character lie all her power and her weakness.

And what shall I say more — Rome —"that great city Babylon"; Rome —"that woman Jezebel"; Rome — the "harlot" "which reigneth over the kings of the earth," is steadily working away on her old lines —committing fornication with the kings of the earth, and making all nations "drunk with the wine of her fornication." Amid all the battle and the strife in the presence of men maimed, mangled, and blown to atoms; of innocent little children struck down by the sword; of women and girls made to endure the tortures of that which is worse than death; of Belgium raped, and her own Lou-



Climbing out of the trenches for a charge

vain sacked — in terrible sights and scenes — Rome toils persistently, unremittingly and unceasingly, with a shrewd diplomat and statesman at her head, to bring about a state of affairs whereby she can once again blight the world with the rule of her baneful system. She has prophesied of the present hour. She is working with might and main to fulfil those prophesies.

"Ad Beatissimi"

On The Feast of all Saints, November 1, in the year 1914, Benedict XV "by divine Providence pope," issued his first encyclical letter. In accordance with custom this is named from the first and second words of the text —"*Ad Beatissimi.*" It is without question a history-confirming and history-making document. In the brief review of it which my limited space will permit, it will, I believe, be made evident that Rome has "refurbished and paraded anew every rusty tool she was fondly thought to have discarded"; and that she is true to her motto — *semper eadem.*

"A Numberless Flock"

First the pontiff states that the "whole human race," "a numberless flock, indeed" belongs to him. This is an old papal doctrine in support of which the words of Christ are used: "And other sheep I have, that are not of this fold; them also must I bring, and they shall hear my voice." This was clearly taught at the time of the Vatican Council (1869-70). Greek schismatics, Protestant heretics, and other non-Catholics were solemnly bidden to "return to the *only* sheepfold of Christ."

"The Soul of the Common Father of All"

Next the pontiff comments upon the conditions in Europe brought forth by the war:

"But as soon as we were able from the height of apostolic dignity to survey at a glance the course of human affairs, our eyes were

met by the sad conditions of human society, and we could not but be filled with bitter sorrow. For what could prevent the soul of the common father of all being most deeply distressed by the spectacle presented by Europe, nay, by the whole world, perhaps the saddest and most mournful spectacle of which there is any record. Certainly those days would seem to have come upon us of which Christ our Lord foretold: 'You shall hear of wars and rumors of wars — for nation shall rise against nation, and kingdom against kingdom.' "

It would neither be right nor courteous for any man to question the sincerity of the pontiff in these expressions of grief. Undoubtedly the milk of human kindness in his heart is touched by the heart-rending sorrow and sufferings of so many stricken men and women. At the same time it must not be forgotten that the papacy as a system has over and over again in her prophecies welcomed the war. The words previously quoted from Cardinal Manning, who in his loyalty to the infallibistic and papal world-empire doctrines, outranks even the Catholics to the manor born, clearly show this:

"The excited antagonism of the nations of Europe is founded on a fact full of consolation. Instead of being alarmed or scared, or discouraged by the great sharpening of animosity, and the great massing together of antagonists, I look upon it as *the most beautiful sign*. . . . It is my firm conviction that in spite of all obstacles the Vicar of Christ will be put again in his own rightful place."— *Archbishop (later cardinal) Manning, speech at League of St. Sebastian, January 20, 1874.*

And the "most beautiful sign" has now become a fact, and in principle, to the papacy the "fact" must be as beautiful as the sign. "The excited antagonism of the nations" quoth Manning, "is founded on a fact full of consolation"; namely, that out of all the ruin and the wreck, out of the womb of the welter of blood, Rome is to emerge "mistress of the field that day." This is what Rome has prophesied, and she confidently awaits the fulfilment of her prophesyings.

Why the Foundations of the States Are Shaken

And now come some crucial declarations. Those which relate to *Civilta Cattolica* — Catholic civilization, as opposed to all other civilization:

"But it is not the present sanguinary strife alone that distresses the nations and fills us with anxiety and care. There is another evil raging in the very inmost heart of human society, a source of dread to all who really think, inasmuch as it has already brought, and will bring, many misfortunes upon nations, and may rightly be considered to be the root cause of the present awful war. For ever since the precepts and practises of Christian wisdom ceased to be observed in the ruling of states, it followed that, as they contained the peace and stability of institutions, the very foundations of states necessarily began to be shaken. Such moreover, has been the change in the ideas and morals of men, that unless God comes soon to our help, the end of civilization would seem to be at hand. . . ."

"Let the princes and rulers of peoples remember this truth, and let them consider whether it is a prudent and safe idea for governments or for states to separate themselves from the Holy Religion of Jesus Christ, from which their authority receives such strength and support. Let them consider again and again, whether it is a measure of political wisdom to seek to divorce the teaching of the gospel and of the church from the ruling of a country and from the public education of the young. Sad experience proves that human authority fails where religion is set aside. The fate of our first parents after the fall is wont to come also upon nations."

Let us analyze these words. More than the "sanguinary strife . . . there is another evil raging in the very inmost heart of human society." The pontiff is not descanting upon some wicked sin sapping spirituality from the individual soul. This is a something which is gnawing at the very vitals of "human society," i. e., at the very lifesprings of the state, for it is in this sense that the word is used. Moreover, this evil is the "*root cause*" of the awful war: "The precepts and practises of Christian wisdom ceased to be observed in the ruling of states." Consequently, their very "foundations began to be shaken."

Now what are the precepts and practises of Christian wisdom, according to the Roman ideas, which have ceased to be observed? These have been already set forth very fully many times in previous pages of this treatise. Ab-

solute monarchy, is one of them; all sovereigns are subject to the supreme pontiff, is another; the pope has a right to dethrone kings and princes and to absolve their subjects from their oaths of allegiance; governments must not permit men to embrace any faith but the "revealed truth in the Catholic religion"; governments no longer teach that the church has the power to use external force, or that she has a direct and an indirect temporal power; governments no longer teach that the pope is the "supreme judge and director of the consciences of men — of the peasant that tills the field, and the prince that sits on the throne; of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms; governments no longer teach that the pope is the supreme judge of right and wrong; governments have been teaching more and more that the church and the state should be kept forever separate, and that religion should not be taught in the public schools. And all these are but a few of the "precepts and practises of Christian wisdom which Rome claims have ceased to be observed in the ruling of states" and for the lack of which their "very foundations are shaken," and for the lack of which Rome holds that "the end of civilization would seem to be at hand."

The doctrine of the brotherhood of man is treated in the following manner:

> "Never perhaps was there more talking about the brotherhood of men than there is today; in fact, men do not hesitate to proclaim that striving after brotherhood is one of the greatest gifts of modern civilization, ignoring the teaching of the gospel, and setting aside the work of Christ and of his church. But in reality never was there less brotherly activity amongst men than at the present moment. Race hatred has reached its climax; peoples are more divided by jealousies than by frontiers; within one and the same nation, the same city, there rages the burning envy of class against class; and amongst individuals it is self-love which is the supreme law overruling everything."

It is true that real true brotherhood among men is at a low ebb. But the only brotherhood of man which

would be satisfactory to the papacy would be that which would compel all mankind to become members of her own communion. This is made clear in a thousand different ways all through her teachings. It is made especially plain by her branding of the following propositions as *errors:*

1. It is an error to teach that —

"Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason."— *Apostolic letter, Multiplices Inter, June 10, 1851; Allocution, Maxima Quidem, June 9, 1862.*

2. It is an error to teach that —

"Men may in any religion find the way of eternal salvation, and obtain eternal salvation."— *Encyclical Letters, Qui Pluribus, November 9, 1846; Allocution, Ubi Primum, December 17, 1847; Encyclical Letters, Singulari quidem, March 17, 1856.*

3. It is an error to teach that —

"We may entertain at least a well founded hope for the eternal salvation of all those who are in no manner in the true "Church of Christ."— *Allocution, Singulari Quidam, December 9, 1854; Encyclical Letters, Quanto Conficiamer, August 17, 1863.*

"Out of the Roman fold there is no salvation" are the official words of the church; and sure and certain it is that as often as a Roman theologian has ventured to print a book upholding a milder doctrine, or explaining away the more rigid one, he has at once been silenced, and his book put upon the *Index Expurgatorius* as being infected with liberalism and laxity of opinions. Verily indeed as the mania in a few despots of building up huge empires has brought upon the world evils untold, so the mania of creating a church, one and uniform in everything, has brought forth intolerance, inquisition, religious wars, hatred, persecutions, and every sort of outrage against the liberty of mankind.

And against all liberalism and innovations *Ad Beatissimi* inveighs. Different schools of thought are not to be permitted within the fold. Thus:

"It is, moreover, our will that Catholics should abstain from

certain appellations which have recently been brought into use to distinguish one group of Catholics from another. They are to be avoided not only as 'profane novelties of words,' out of harmony with both truth and justice, but also because they give rise to great trouble and confusion among Catholics. Such is the nature of Catholicism that it does not admit of more or less, but must be held as a whole or as a whole rejected: This is the Catholic faith, which, unless a man believe faithfully and firmly, he cannot be saved."

To none of the above does the present pope show any quarter. Professor Loisy, Romolo Murri, and all their school are anathema to him. And Benedict XV has founded a committee for the encouragement of the "good press," and has signified his intention of using it to the fullest.

"The Church Has Not Enjoyed Full Freedom"

The pontiff closes the encyclical with a prayer for the fulfilment of that desire dearer than all others to the heart of the Vatican — a plea for the restoration of the church to temporal authority as in the days of old. Hear him:

"For a long time past, the church has not enjoyed that full freedom which it needs — never since the sovereign pontiff, its head, was deprived of that protection which by divine Providence had in the course of ages been set up to defend that freedom. Once that safeguard was removed, there followed, as was inevitable, considerable trouble amongst Catholics; all, from far and near, who profess themselves sons of the Roman Pontiff rightly demand a guarantee that the common father of all should be, and should be seen to be, perfectly free from all human power in the administration of his apostolic office. And so while earnestly desiring that peace should soon be concluded amongst the nations, it is also our desire that there should be an end to the abnormal position of the head of the church, a position in many ways very harmful to the very peace of nations. We hereby renew, and for the same reasons, the many protests our predecessors have made against such a state of things, moved thereto not by human interest, but by the sacredness of our office, in order to defend the rights and dignity of the Apostolic See."

This is the real hope of Rome. It is this that she confidently works for, watches, and waits to obtain. This is the war of which she prophesied, and prophesied that out of all the ruin and the wreck which would fol-

low in its wake, she would emerge "*mistress of the field that day.*" This is why in every possible way she is invading the field of politics and diplomacy. This is why she courts and coquettes all the belligerents at once. This is why the Kaiser is declared to be "a man of God," and why England is inveigled into sending Sir Henry Howard as ambassador to the Vatican; and why Benedict desires to reopen diplomatic relations with France, and why Rome generally offers her good offices to all the belligerents as arbitrator and mediator amongst them. If Rome can only exalt herself to this role she will have cleared for herself the path to that high pinnacle of fame and power to which she longs to exalt herself. World-empire over princes and potentates, and the souls and bodies of men and women, will be hers. She will live "deliciously," "sit a queen," "be no more a widow," and "see no sorrow." And thus she will fulfil her own prophecy concerning herself. Bending the knee to her, the peoples of the earth will come and will seek from her hand "*the laws of tranquil repose, together with the earnest of eternal happiness.*"

But a greater than Rome has spoken, a mightier than the Vatican has decreed. Two thousand years ago to John the Beloved on the lonely Isle of Patmos, the Eternal One gave a vision concerning the end of "the woman" which is "that great city, which reigneth over the kings of the earth." Now hear the seer of Patmos speak:

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers

of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come." "And a mighty angel took up a stone like a great mill-stone and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Rev. 18: 1-10, 21.

A little time of great prosperity and glory is undoubtedly before the Vatican and the system which the Vatican represents; but it will not be for long; for with violence shall she be thrown down, and "*shall be found no more at all.*" And to the thousands of honest-hearted men and women within her fold the Saviour's voice is calling: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

True the kingdoms and nations of this world are soon to go down in ruin and in wreck, and in the place thereof "shall the God of heaven set up a kingdom which shall never be destroyed."

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

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